Rev A Fisher

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For the Christian Reflector.

TO THE CHRISTIAN PUBLIC.

Introduction to a proposed elucidation of the Scriptures, on some important topics.

1. Amidst the great variety of religions in the earth, and amidst the numerous and increasing divisions in Christendom, from the extremes of Calvinism to ultra-Universalism (though I would speak with deference); and, while not a few, perhaps, are looking forward with fearful anxiety to 1843, I invite all christians of every name, or if without name, and all readers of the scriptures, putting away all partiality and prejudice, pride and selfishness, to open the Bible anew, and receive with meekness the ingrafted word which is able to save your souls, and which has been made, seemingly, to support so many, and some so *widely* different doctrines. And those who have not *read* the Bible, but heard only the conflicting doctrines and objections of the day, even to confirmed infidelity, I would invite to unite with us, not in reading only but in studying the Scriptures—to unite, I say, in a re-examination of them to the end that all may find, see and understand, and come into fellowship with, and embrace ONE LORD, ONE FAITH AND ONE BAPTISM, each making the recipients free from sin,—namely One Lord, "called *Jesus*, for he shall save his people from their sins;" "One Faith," viz: "Christ crucified," and "he that is dead (i. e. crucified unto the world and the world unto him) is freed from sin;" "One Baptism," the baptism of the Spirit, otherwise called the baptism of the Holy Ghost; as it is written, "For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free and have been all made to drink into one spirit." And further. "If any man have *not* the spirit of Christ, he is none of his."

2. There once appeared two great wonders in heaven; all may read of them at leisure. Rev 12: 13. But long since have appeared two far greater wonders both in heaven and in earth, which have greatly, but never more than at the present day, agitated the world.

1st. IS THE BIBLE TRUE?

2d. WHAT ARE ITS DOCTRINES?

I would suggest that, should we succeed in answering the latter, and in elucidating these doctrines, the former will cease to be made a question. Believing then with faith that removeth mountains, that the doctrines of life and death, yea of SALVATION and DAMNATION, as revealed in the scriptures; and that our reason and understanding, also, are from that God who created the great LUMINARY of the day and the STARS of the night; and, believing that, as "he hath made of one blood all nations of men to dwell on all the face of the earth," so also that he hath given to all a just portion of reason and understanding, alike in kind though not in depth or strength, to profit withal; and believing that the Scriptures abounding with figures, emblems, personification and allegory, interspersed with language literal, poetical, hyperbolical and sublime, are, though a great deep, yet simple and plain, and if explained according to the known and established principles and idioms of that beautiful variety of language, will form one perfect chain of doctrine, and only one, a chain of "light and truth, and judgement, and strength," even of the Strength of Israel, who will not lie nor repent: and that they were designed by God to be understood, as he saith "I speak as to wise men, judge ye what I say," and again, "Write the vision and make it plain on tables that he may run that readeth it;" and also "an highway shall be there, a way of holiness, and wayfaring men though fools need not err therein:"

Believing, also, that in the reception of the light, and walking in it, is the Salvation of every Son and Daughter of Adam; though I entertain views at variance with Christendom generally, both on the doctrines of the Scriptures and on the simplicity and practicability of interpretation, yet I am encouraged and emboldened to present them for consideration. Therefore, with deference toward the great whom I fear not, and with humility toward the small on whom I would not trample, and with charity to all men, I would attempt, by the light that, coming into the world, ligtheth every man, in this paper whose columns are avowedly open to honest enquiry and fair discussion, a development of the doctrines of the Kingdom of Heaven and Eternal Life, of the New Jerusalem and the world to come, as I may be able by the grace of God which is proffered to all men, and abundantly given to those who seek to know his will and do it.

But as I advance to an exposition of the great and leading doctrines of the sacred Scriptures, I would observe in the language of this Periodical, "I arrogate not to myself the right of originating any principle, but design only to reflect the light of truth as it is shed on my mind from the word of God." And, I would press the universal obligation to search for the truth, I would acknowledge the restriction to be as obligatory and as universal, viz: to add nothing to, nor take any thing from, the words of any author in our illustrations of Scripture; but that we consider what is *written* as *written*, and comparing Scripture with Scripture, and spiritual things with spiritual, let the Bible be its own interpreter. Let us call no man Master, save the Lord Jesus, but for light in our Scripture researches look unto the Father of Lights, who giveth us all things richly to enjoy, and with whom their is no variableness neither shadow of turning; therefore, to him be glory in the church by Jesus Christ throughout all ages, world without end, Amen.

"JUDGMENT" AS USED IN THE SCRIPTURES.—No. I.

The command of all commands is—Go ye into all the world and PREACH THE GOSPEL to every creature; by which we are instructed what to preach, namely, not the Law of Moses, but the Gospel of Christ, the main body of which is signified by a ministration of "THE JUDGMENT," a word though pointed, and specific, yet broad and comprehensive, and of very great variety of signification in the scriptures.

Among its many and different uses, the word, occurring about 333 times, I would, in this communication, notice but two, yet the most prominent offices that this word or, perhaps, any word ever was or ever will be called to sustain. The one being the ministration of the Judgment of reconciliation to God and of intercession for mercy in "righteousness unto holiness, and the end thereof EVERLASTING LIFE;" the other being the ministration of the Judgement of reward, which to the wicked is unto condemnation and the end thereof "everlasting punishment."

To the first a special allusion is made Heb. 9: 27—"And as it is appointed unto men once to die, but after this the Judgment, so Christ was once offered to bear the sins of many."—This being an institution of intercession to draw men near to God—to bring to repentance that they may receive forgiveness of sins and not come into condemnation, as the prophet (Ezek. 18: 30,) "So iniquity shall not be their ruin;" it is a figure of the first coming and office of Christ as Mediator, his mission in the flesh, and his passion, as John (3; 17.) "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." And again, (12: 47) "If any man hear my word and believe not, I judge him not; for I came not to judge the world, but to save the world."

And of the last office, namely, "to reward every man according to his works:" the Apostle Jude, (v. 6) speaks expressly, that "The angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the Judgment of the great Day," i. e. at the second coming of Christ, which was to be in spirit, as he had previously foretold, (John 12: 48.) "He that rejecteth me and receiveth not my words hath one that judgeth him." The words that I have spoken, the same shall judge him in the last day.

An exposition of the Judgment in this latter sense is deferred to some future number of this paper.

Now, as *many* great and good men, if not all, have overlooked the first and even the more important office of the word, (for the ministration of the Judgment in the office of intercession unto salvation of all that will hear, is of vastly more importance in the Divine Legislation than the ministration of Judgment unto special damnation of them that will not hear) and, as they have explained the passage in Hebrews above, not only as in union with the latter in Jude, but as determining the time and place of its fulfillment, I would fain lay before the reader, an illustration of the text, desiring the scrutiny of the learned and the enlightened in the sacred scriptures, and soliciting a correction of any doctrinal error into which I may fall, promising attention to the same, and, when I shall perceive myself corrected, to acknowledge it, and to stand corrected, i. e. keep myself so; for what will profit me but light? and what will light profit any one, except he walk in it? But, as it is written, If we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

The Subject. Heb 9, 27. "And as it is appointed unto [the] men once to die, but, after this, the judgment, so Christ was once offered to bear the sins of men."

That the Apostle said what might be rendered "*the* men," we have only to ask a scholar to read the Greek: and we have only to understand Ex. 13, 12, to know that it should be so rendered. An illustration simply by supplying the omitted words. The doctrine being familiar to the church to whom it was written, an elipsis only was necessary.

And as it is appointed [in the law] unto [the first-born] men once to die, but after this, i. e. after it was appointed unto the first-born men once to die (or to be offered a sacrifice to God) for "*this*" is a pronoun, and stands for the *sentence* before it) the same having been redeemed from death, (to bear) the judgment (of the children of Israel before the Lord continually was appointed unto them.)

PROOF—1st. Where in the Law, or first testament, is it appointed unto the first-born men to be slain? Ans. Exo. 13: 12. "Thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast, the males shall be the Lord's."

2d. Were they slain? did they die? No; but were redeemed, as it is written v. 13. "And every firstling of an ass thou shalt redeem with a lamb; and all the first-born of man among thy children shalt thou redeem." Again, v. 15, "Therefore, I sacrifice unto the Lord all that openeth the matrix, being males; but the first-born of my children I redeem." That they did not die, as was appointed, is shown, even in the text, by the coming in of the word "*but*" which always opposes or changes the statement before it, as if the criminals, (i. e. some certain ones known by the speaker and hearers to have been arrested) were tried for their lives and appointed to be hung, but were afterwards reprieved by the Governor. And, 3d, notwithstanding, "He saith, when he bringeth in the first begotten into the world, let all the Angels of God worship him." (Heb. 1: 16.) Yet unto Christ first was it appointed that he should die, being "a Lamb slain from the foundation of the world, Rev. 5 13. and according to which these figures were drawn or fashioned, namely, the appointment of the first-born of the children of Israel to die and the offering of all the Levites.

4th. What is it to bear the judgment? Ans. To make intercession, or execute the office of priest. (See Lev. 1: 8, 10.) And, says Butterworth, "The Priest under the Law, was a person consecrated and ordained of God, not only to teach the people and pray for them, but also to offer up sacrifices for his own sins, and those of the people." See also v. 29. "And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually."

(v. 30.) "And thou shalt put in the breast-plate of Judgment the Urim and the Thermmim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the Judgment of the children of Israel upon his heart before the Lord continually."

A knowledge of the breast-plate and of the Urim and Thummim, throws great light upon the ordinance of intercession and redemption.

Bearing the iniquity or sins being synonymous with bearing the Judgment, hence (Num. 18: 23) "But the Levites shall do the service of the tabernacle of the congregation and they shall bear their iniquity."

Now, if we notice that throughout this chapter generally, and in the fore part of the tenth the Apostle sought to bring before the minds of his Hebrew brethren the figures and shadows of "the Law" that he might show their fulfillment in Christ, who was both "The Lamb of God" and "The High Priest of our profession" THE ARTICLES of our profession being the Gospel to the end that they should leave the Law and embrace the fullness of the Gospel. "That being dead wherein they were held" (Ro. 7: 6.) If we, then, turn back and trace the record of those things and the history of those times, to which allusions are so often made, (and not unfrequently in so few words as to be wholly misunderstood without recourse to the types, customs and ceremonies of that dispensation) the meaning of the Apostle will appear in the general simplicity of the Gospel.

"*So* Christ was once offered to bear (the Judgment, iniquity or) the sins of many."

But, corresponding or answering to or fulfilling what?

Ans. As it was appointed unto the first-born men to die, but after this, being redeemed from death, to bear the Judgment, even the breast-plate of Judgment, or to execute the office of Priest was appointed unto them; and, as the Levites being taken in their stead, were once, and only once, offered, "So Christ was once offered," fulfilling what was faintly typified in the Levitical law or first testament.

NATHAN.

JOHN HOW'S WORKS.

To those Christians who know the character of JOHN HOW, his name is a ready passport for those excellent sentiments which he held and uttered almost two hundred years ago. And that his name may be more generally known and his works made instrumental of good at this day, when just such views of truth are especially needed, we shall, from time to time, make extracts from his writings.

Our present writers and preachers need the corrective influence of such substantial *composition* as his. We are getting too vapid—too full of noise and meagre in thought—too fond of what are called the beauties of style, and careless of the material embodied in our writings. Baptist preachers need to be reminded of those good old times, when the minister throught more of the sentiment he uttered than of its drapery—when it was not considered a disgrace for a minister to go into the pulpit with hands *calloused* by useful manual labor, if he only proved by his clear and strong and pointed preaching and affectionate and solemn manner, that he had been studying and praying and weeping in the field. Some say that "*How's* style is quaint," and so conclude not to read him. We pity this weakness. So Milton is quaint, if we judge of his style by the effusions of the lily-fingered muse of the last half century. So, too, the Bible is quaint, if we are to judge of its style by the flippant and tawdry verbiage of modern prose-writers and poets.

Our readers who are willing to *think*, and are desirous of storing their minds with sound doctrine, will find in the writings of John How the material they need. Having thus briefly introduced Mr. How to our readers, we offer them the following extract, and shall, hereafter, not think it necessary, when giving other extracts, to do more than affix his venerable name.

UNDUE ANXIETY ABOUT THE FUTURE.

Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient for the day is the evil thereof. Matthew vi. 34.

All such thoughtfulness must be understood to be evil and forbidden as hath an evil root and original. As, before, our Savior, in this sermon of his, forbids some what else under this notion, because it cometh of evil. What doth so, partakes from thence an ill savor. Those are evil thoughts that participate, and, as it were, taste of an evil cause, which may be manifold. As, First, It may proceed from a groundless, and too confident presumption, that we shall live till to-morrow, and that our *to-morrow* shall be a long day, or that we have much time before us in the world; which, as it really is a great uncertainty, ought always to be so esteemed.

Men presume first, and take somewhat for granted which they ought not, and make that their hypothesis upon which they lay a frame of iniquity of this kind, and make it the ground of much forbidden thoughtfulness and care.

They forget in whose hands their breath is, assume to themselves the measuring of their time, as if they were lords of it, take it for granted that *they* shall live so long: and accordingly form their projects, lay designs, and then grow very solicitous how they will succeed and take effect. By breaking another former law, they lead themselves into the transgression of this, i. e. first, boast of to-morrow against the prohibition (Prov. 27. 1.), and then proceed unduly to take thought for the morrow The case which we find falls under animadversion (Jam. 4 19. &c.), Tomorrow we will go to such a city, and buy and sell and get gain, when as (saith the apostle) you do not know what shall be on the morrow, for what is your life, is it not a vapor? &c. Would we learn to die daily, and consider that, for ought we know, to-morrow, in the strictest sense, may prove the day of our death, and that then, in that very day our thoughts perish, we should think less intensely on the less fruitful subjects Our thoughts would take a higher flight, not flutter in the dust, or fill our souls with gravel as is our wont; and less, no doubt, offend against the true meaning of this interdict of our Savior in the text.

Secondly, There may be an undue forbidden thoughtfulness about to-morrow, proceeding from a too curious inquisitiveness and affectation of prying into futurity.—Men have nothing here but gloom and cloudy darkness before them. Fain they would with weak and feeble beam, pierce the cloud, and cannot; it is retorted, and doth not enter. They think to reinforce it by a throng and thick succession of thoughts, but do only think themselves into the more confusion; cannot see what is next before them. What new scene shall first open upon them they cannot tell. And (as is natural to them that converse in dubious darkness) their thoughts turn all to fear. And they therefore think the more, and as their thoughts multiply, increase their fear.—Whereas they should retire, and abstain from conversing in so disconsolate a region, among shades and spectres, which are their own creatures, perhaps, for the most part; and wherewith they first cheat, and then fright themselves. They should choose rather to converse in the light of former and present things which they know; and of such greater and more considerable futurities as God hath thought fit plainly to reveal. And be contented there should be arcana, and that such future things remain so, as God hath reserved and locked up from us.

A HINT TO TEMPERANCE MEN.

The following hint we think too good to be lost. If it was written to ridicule Temperance Societies, no matter; it pushes up the standard from good theory to practice—from temperance to total abstinence. Read it.

TEMPERANCE SOCIETIES.—A German innkeeper of Pennsylvania not in any danger of being hung for his wit, became a zealous member of an anti-dram drinking society. To wean off from the bar was rather a hard task, and he began to complain of a weak stomach. What was to be done? His stomach grew worse daily; and the good wife, after solemn consultation, determined to call the doctor. That grave personage arrived—felt his pulse—threw a knowing look at the ceiling—and in a low whisper, ordered him an ounce of brandy per diem. When the doctor had made his exit, in came Christosher, the oldest son.—'Christoffle!' cried the old man, 'go down stairs again un pring up te *Sistant*, un look among te tables how much makes an ounce of prandy.' Christopher complied, and read aloud from the book, 'Eight drams make one ounce.' 'Stop dere, Christoffle, stop dere I say—tat is te toctor for me—he understands my case—he gives me eight drams a day, un I never took more as six afore, put I always wanted eight—so pring on—te siety don't prevent us frum taking medicine.'

GRUMBLING.

Mr. ——— was certainly endued with the faculty of receiving happiness from things which to many would have been a source of extreme disquiet. "I was," said he, "exceedingly fortunate in my marriage. My wife takes the whole business of *grumbling* upon herself, freeing me as entirely from that trouble as if there were nothing in the world to find fault with. I have never any fear that a due share will not be given to every thing that deserves it." To be sure he himself did not always steer clear of difficulties, but then he laughed himself out of many a one, where others would have stuck fast. His good wife not unfrequently let loose her tongue upon him, but he looked upon this only as evidence that every body, and every thing else, were as they should be, and he was happy in the thought that there were no other evils which demanded her attention.

COLONIZATION SOCIETY OF VIRGINIA.

The eighth anniversary of this institution was held at the Capitol, on Tuesday evening, January 22, 1839.

The Hall of the house of Delegates was crowded to overflowing at an early hour, so that many persons could not make their way into the room.

The Hon. John Tyler President of the Society, took the Chair; and on motion,

J C Crane was appointed Secretary

The Annual Report was then read by Rev. T B Balch, agent of the Society, and was, together with the Treasurer's Report, on motion of Sidney S. Baxter, Esq, accepted and ordered to be published under the direction of the managers;

Wm. Smith, Esq., of Culpepper, offered the following resolution which was adopted

Resolved, That the present encouraging and prosperous condition of Liberia, is a matter of just congratulation to all the friends of this great and philanthropic cause.

B. H. Smith, Esq., of Kanawha, offered the following, which was adopted.

Resolved, That the experience of the past year has rendered more firm the conviction heretofore so often expressed, that the Colonization scheme is worthy of the regatds and the efforts of the Patriot, the Philanthropist, and the Christian.

J. T. Anderson, Esq., of Betetourt, offered the following resolution, which was adopted.

Resolved, That while much has been done, and much more will be accomplished by voluntary contributions, through the channels of private benevolence, the magnitude and importance of our object entitle it to the liberal patronage of the Legislature of this state.

Thomas W. Gilmer, Esq, Speaker of the House of Delegates, offered the following, which was adopted.

Resolved, That the mild and redeeming spirit of Colonization is opposed to, and presents a striking contrast with, the wild fanaticism of those who, by the desecration of the name of philanthropy, would subvert our laws, and *sacrifice our happy institutions* on the altar of delusion.

These resolutions were sustained by the gentlemen offering them, by eloquent and impressive addresses, worthy of the 'Old Dominion' The auditory responded to the sentiments expressed, by frequent bursts of applause, indicating a deep interest in the object.

The Rev. Mr. Balch, Agent, made an appeal to the liberality of the meeting on behalf of the exhausted treasury It is hoped the influence of this appeal will be exhibited in a generous contribution of funds.

On motion, the following gentlemen were elected officers for the ensuing year.

President, Hon. John Tyler. *Vice Presidents*, His Excellency, Gov. Campbell, Hon. Charles F. Mercer, William Maxwell. James M. Garnett, A P. Upsher, Hon. William C. Rives, John H. Cocke, James Mc Dowell, Edward Colston, John F. May, Lewis Summers. Dr. Thomas Massie, Sidney S. Baxter, HON. HENRY A. WISE. *Corresponding Secretary*, Joseph Mayo. *Recording Secretary*, Fleming James. *Treasurer*, Benjamin Brand. *Managers*, N. Mills, H. W Moncure, Dr. F. H. Deane, Gustavus A. Myers, James C Crane, James E. Heth, John H. Eustace, Wm. H. McFarland, Hall Neilson, P. R. Grattan.

The President then addressed the meeting in answer to a general call from all parts of the house, and the meeting adjourned.

JOHN TYLER, *President*.
JAMES C CRANE, *Secretary*.

From the New York Observer.

DR. HUMPHREY'S THOUGHTS ON EDUCATION.

Family Reading.

I have said, that in my judgment, the children of pious families have by far too many religious story books put into their hands, and are kept too long upon milk, essences and high-seasoned condiments. The same objection lies against almost all the family reading of the present day. It is light, exceedingly light—consisting of stories, nursery dialogues, scraps, extracts, anecdotes, &c. &c. The objection here, lies not against the *quality* but the *quantity*. A certain amount of such easy and familiar reading, in childhood, is very useful. We could hardly do without it. To have it *all* swept off, would be a great loss. But as it was with the volumes of the ancient Sybil, one third of the number would be worth more than the whole. Dr. B of C. once shrewdly remarked, respecting a sermon which he had just heard, 'A few flowers will do very well, but who wants a whole bushel of dandelions?' So in this case—there is incomparably too much baby literature upon our book-seller's counters, and flying abroad, like the locusts, glittering in the sun, in their septennial transmigrations.—These little books are so new, so well got up, so amusing and so cheap, that our children cannot help teasing us for them, and we cannot help buying them. If childhood was the only period of human life, it would do perhaps; and it must be owned, that nothing is better calculated than this kind of family reading, to prolong and perpetuate the lisping period of intellectual babyhood. This is my objection. In the reading which we sanction and recommend, we ought to keep up with the years, as they roll on, and to provide such aliment as will minister to mental growth and maturity. We cannot keep our children always in the nurseries and trucklebed, if we would. They will grow up and become men and women, both in age and stature, in spite of us. As parents, 'we are debtors,' both to the church and the state, and we have no right to turn them off, with a race of intellectual pigmies.

I love to see the dear little prattlers with their picture books and infantile quartos; and am quite willing they should prattle a year or two longer, than some of my friends would think either manly, or womanly; but I do not like to see them thumbling and devouring Robinson Crusoe and books of that class, when they ought to be reading the best standard authors in the language. It is doing them and the public great injustice to allow it.

Now if you wish to avoid this great evil, take the matter into your own hands, and keep the early reading of your children as much as possible, under your own eye. You cannot, I am aware, reduce the existing plethora in juvenile literature. Authors will write, publishers will deluge the markets, and multitudes will continue to purchase.—But you can make your selections. You can allure your children to the love of reading, by putting a few books suited to their tender age, into their hands. As soon, however, as they have acquired the taste, and are old enough to fix their attention longer upon what they read, it is of the highest importance, that you should lead them on, step by step, as fast as their growing strength will enable them to follow you. If you leave them to luxuriate among snow-drops and butterflies, under the notion that they are acquiring a taste for graver application, you will find yourselves mistaken. You must gently and almost imperceptibly remove the favorite story-book out of their sight, and substitute larger and more instructive volumes. Begin, for example, with some interesting book of travels. Gather as many of the blooming circle around you, as are of a suitable age, in a winter's evening. The first question is, 'where did the traveller go—what countries did he visit?' Spread out your map upon the table, and sit down with your children as to a banquet. Where there are several of them, let them read by turns. Show by your attention, how deeply interested you feel yourself. Explain whatever you apprehend they may not fully understand; refer often to the map, and point out the situation and bearings of all the more important places. Ask them the meaning of difficult words, and encourage them to pause and ask just as many questions as they please. In this way they will soon become deeply interested—quite as much so as they ever were in the tales of the nursery.—whereas, if you had merely put the same book into their hands, and left them to read it, out of the sunshine of your smiles, and without the aid of your questions and explanations, it might have been an irksome and profitless task. Never continue the exercise so long, as to make it tiresome. Rather leave off while the children are wide awake and would be glad to go over a few pages more. They will then look forward with desire and even impatience to your next leisure hour, and when it arrives, will spread the table, and bring out the map, and read and listen, with increasing satisfaction.

In this way you will, for the most part, find it perfectly easy to wean your children from the breast, and to give them a high relish for more substantial nutriment. When they have finished one book of travels they will call for another. Having gained some knowledge of the interior of America, they will want to pass over to Europe—to visit London, and Paris, and Rome, and St. Petersburg—to wander among the Alps, and bask on the sunny plains of Italy—to go to Athens and stand on Mars' Hill—thence to Constantinople, to Egypt, or to the Holy Land—and so across to Persia, India, Birmah and China. And when they have read as many travels as you think their time will allow, they will not be less delighted, in taking up voyages and sailing round the world with Capt Cook—touching at the great Islands in the Indian Ocean—exploring the vast Pacific. Archipelago—penetrating the ice of the arctic circle with Capt. Franklin, and wintering with Sir John Ross, amid the ice-bergs of the pole, the ever fitful flashes of the Aurora Borealis and under the very paws of *Ursa Major*. In such a course of reading, your children will shortly become so much interested, that whether you can command the time to sit down with them or not, they will go on; and indeed, will leave you little else to do, but to select and furnish the books In making your selections you will find none more instructive, or interesting, than those volumes, to which the researches, labors and progress of modern missions have given birth; such as the narratives and journals of Tyerman, and Bennet, and Ellis, and Williams, and Gutzlaff, and Smith, and Dwight, and Parker, and many others. And I take this opportunity to say, that Protestant Missionaries from our own and from other countries, are at this moment doing more to make us acquainted with the actual condition of the world, than any other class of men. Living as they do, in the remotest regions and among all the different races that have sprung from the first human pair, they enjoy advantages for becoming acquainted with the character, habits and condition of all the great branches of the human family, which very few others possess, so that by putting this class of books into the hands of your children, you will accomplish two great objects at once. You will furnish them with the most authentic information, concerning the state of barbarous countries, and will interest them in the all-important cause of foreign missions.

From voyages and travels, you may pass to *history*; or if you think it best, you may begin with history, and provided you are willing to take the necessary pains at first, you will find no serious difficulty, in giving your children as high a relish for this kind of reading, as you could wish. The human mind loves knowledge and in its healthy and unsophisticated state, it loves *truth* better than fiction. The history of man, in all ages, in all countries, under all forms of government, in all stages of improvement! Can there be any thing like it to excite curiosity and stimulate to enquiry! But with few exceptions, the young mind must be put

upon the right track. The great majority of children will cleave to their story books and become too much enamored with fiction, to relish any thing else, unless they are led up into a higher and clearer region, at the right time.

If you wish your children to love history, take your map and sit down with them as before. They will first want to know something about their own country—its discovery, its aboriginal inhabitants, its extent, its settlement, its mountains, rivers and lakes, its present condition, population, cities, &c. By selecting a good history, stopping now and then to explain, to point out places upon the map and to answer questions, you will find it extremely easy to gain their attention, and make them regard as a privilege, what they at first, perhaps, looked forward to as a task. When you have kept them long enough upon America, you can take up the history of England; and so proceed from country to country, and travel back to the beginning of time. The histories of Greece and Rome and Carthage and Egypt, will interest them exceedingly; and so, in fact, will all others, whether ancient or modern; if they are drawn up in a pleasing style, and are read with the help of good maps, and in the presence of a listening and delighted parent. Neither voyages, travels, nor history, should ever be read in the family without maps. If they are not used for a considerable time at least, half the pleasure and more than half the profit is lost; and good atlases are now so cheap, that a little saving will enable almost any family to purchase them. The more time you can devote to the historical reading of your children, and indeed to *all* their reading, the better. They will love you the more; and the more they love you, the better will they love such books as you recommend.

As they advance in age and in their education, the best English Essayists and other models of fine writing, should be put into their hands; and from these, as their powers are more fully developed and unfolded, towards the close of their minority, they may proceed to more abstruse works, in the various departments of education, government, political economy and intellectual and moral philosophy.

But here I may be asked, who is to take that important lead and direction in family reading, which I have above insisted on? Is the father to do it alone, or is the mother to do it, or should they co-operate in this, as well as every other branch of home education? Certainly they should co-operate.—Where both are living, the whole duty, (or privilege, rather,) devolves upon neither.—Which shall do the most, depends upon circumstances. Sometimes one and sometimes the other, will have the most leisure. It does not follow, by any means, because the mother is always at home, and the father necessarily much abroad, that she is to do all and he nothing, in any branch of education. I know well, how impossible it is for professional men to command their time; and that various branches of business leave men but little time to spend with their families. But I am free to confess, that we might all find more time to read with our children, and to help their mothers in training them up for both worlds, than we do.—And as to the great majority of fathers in this country, they have a vast deal of leisure, especially in the long winter evenings, which they might devote to useful reading with their children, and thus continually add to their own stock of knowledge, at the same time that they would be imparting and enjoying the highest domestic happiness by their fire-sides. How much do a large class of intelligent and excellent fathers lose, by spending so many of their evenings abroad, or if they do not absolutely lose the time, how much less do they enjoy and gain, than they might by staying at home, and how much do their children lose by their absence. What an amount of most interesting and useful knowledge might they accumulate in half a dozen years simply, by the help of such a series of volumes as Harper's Family Library. And is there, can there be any purer earthly felicity, than virtuous parents experience, in the society of their children, and in leading them on in paths of intellectual, moral and religious improvement.

LEGISLATURE OF VIRGINIA.—On the 8th of January, a petition was presented in the Virginia House of Assembly, from sundry citizens of Petersburg, praying that the Hustings' Court of that city *may be allowed to permit* colored preachers to perform funeral services at the burial of those of their own color. It was remarked by the gentleman who presented the memorial, that at present, many of the colored people are deprived of Christian burial, no white clergyman being obtainable, and this was revolting to Christian feeling, &c. The petition was referred.

JAN. 10. There was presented the petition of Emma, a woman of color, "to be relieved from the claim of the Literary Fund;" i. e., as we suppose, from the liability *to be sold* for the benefit of said fund.

11. A petition of sundry citizens of Harrison county, that Rachel, a woman of color, "may be permitted to remain in the Commonwealth." Also, a petition that Henry, a man of color, may be allowed to remain.

15. On report of committee, both these petitions last named, were *rejected!*—although prayed for by the white citizens. And yet Virginia complains that she loses so many of her people.

ANOTHER ILLUSTRATION.—The Nashville Whig records the *sixth* fatal affray in that vicinity for 1838. On the 25th ult. a *row* commenced in a *grocery store* in the town of Sparta, in which a number of persons were engaged, and which resulted in the death of a young man by the name of Brown from a stab inflicted with a knife, by one of the parties. Brown, this hapless victim to a grog-shop quarrel occasioned by *rum*—is represented to have left a wife and several children.

James Hooker committed suicide on Monday, 178 Christopher street, by shooting himself.—*N. Y. paper.*

Wilmington, Del., Feb. 1st, 1839.

To the Editor of the Christian Reflector.

Dear Brother: You doubtless remember the remarkable confession of Rev. R. J. Brackenridge, of Baltimore, that "THE LITERATURE OF THE WORLD IS ALL AGAINST SLAVERY." I have lately met with a proof of this truth, which to me is new and striking. By your permission, I will give it to the readers of the Reflector.

On entering the Atheneum Reading Room in this city a few days since, I was much struck with a large engraving of a black man in arms, which met my eye in that popular work, "*The Penny Magazine of the Society for the Diffusion of useful knowledge.*" Glancing at it more minutely, I found it to accompany an able article, entitled, "Account of Toussaint L'Overture," and under the commanding picture was the following inscription: "Toussaint L'Overture, in the costume of the Commander of the Black Army of Hayti. Copied from Rainsford." It was the Supplement for February 28 to March 31, 1838, London Edition; and supplied, of course, to the subscribers all over the country. "Ah!" thought I, as my glance rapidly ran over the frontispiece, "what have we here? How happens it that such an 'inflammatory pictorial representation' is verging so near to Mason's and Dixon's neighborly line? Let me see if the matter is as 'incendiary' as the picture."

So I quietly sat me down, and fell forthwith to reading this suspicious "Account." And what do you think I found it to be, my good friend? Why, forsooth, "inflammatory and insurrectionary in the highest degree!" As an introductory sample of the whole, I give you the opening paragraph:

"It is an important question" says the author, (who may be Lord Brougham, President of the above named "insurrectionary" because "useful knowledge" Society,) "whether negroes are constitutionally, and therefore irremedially, inferior to whites in the powers of the mind. Much of the future welfare of the human race depends on the answer which experience will furnish to the question; for it concerns not only the vast population of Africa, but some *millions of negroes who live elsewhere*, and the whites who are becoming mixed with the black race *in countries where slavery exists*, and where it has existed until lately. Many persons have ventured on peremptory decisions on both sides of the question; but the majority are still unsatisfied as to the real capabilities of the negro race. Their *actual* inferiority of mind is too evident to be disputed; but *it may be accounted for, by the circumstances amidst which negroes have lived*, both in our own countries and abroad; while, *if one single instance* can be adduced of a man of jet-black complexion who has exhibited a genius which would be considered eminent in civilized European society, *we have at length proof, that there is no incompatibility between negro organization and high intellectual power.* Among a very few individuals of the African race who have distinguished themselves by intellectual achievement,* Toussaint L'Overture is pre-eminent: and while society is waiting for evidence of what the negro race at large can do and become, it seems to be rational to build high hopes upon such a character as that of *the man, who, as a Dictator and a General,* WAS THE MODEL ON WHICH NAPOLEON FORMED HIMSELF;† who was as inclined to peace as renowned in war; and who will ever be regarded in history as one of the most remarkable men of our age teeming with social wonders."

The writer then proceeds to give us some important facts respecting the soil, population and wealth of St. Domingo, and next glances at certain facts of the deepest interest to Southern readers, in the following strain:

"When the French Revolution broke out, news arrived, of course, in the colony of St. Domingo, of what was doing in France. It might have been supposed that the planters, a small body of gentlemen, holding a large number of slaves, and living in the midst of mulattoes, to whom, though free, they would not allow the rights of citizenship, would have been anxious to prevent any thing being said in the colony about the Rights of Men, and upon Social Equality. It strangely happened, however, that when they were speaking of Man and his Rights, they were thinking only of white men;** and it seems never to have occurred to them that dark-complexioned men would desire or endeavor to obtain *their share of social freedom.* The mulattoes, however, considered that *they* were as much entitled to social liberty of every kind as any other men; *and while the white planters were drinking popular toasts*, and *displaying the banners* sent over to them by France, and *hailing a new age of the world,* forgetting that they were *all the time oppressing* the mulattoes, and HOLDING FELLOW MEN IN PROPERTY, their dusky neighbors were planning how they might best claim from the French government the rights of citizenship, from which they were shut out by *the proud whites.* A dreadful war followed, in consequence of *the absolute refusal of the whites* to admit them to an equality. The French government first favored one party and then the other; and thus exasperated the deadly hatred which the two parties mutually bore. There are no more horrible cruelties on record than those which *the whites* § and the mullattoes exercised toward each other in the war of the Revolution of St. Domingo."

It was in these dreadful times that, Napoleon like Toussaint arose. A slave, and the son of a slave, but the grandson of an African King, he appeared among the servile population, as if by magic, and proclaimed himself their Deliverer! In an almost incredible space of time and manner, he rallied them by thousands to his standard; and, uniting himself with the Republican commanders, soon obtained the entire control of the Black Forces. While thus enlisted, his peculiar name was given (says the magazine) in the following manner:

"When the Spanish posts fell, one after another, into the hands of the French, one of the Commissioners exclaimed—'Cet homme fait *ouverture* partout!' "This man makes *an opening* every way." The public voice gave Toussaint the name of L'OUVERTURE, *the opening*, from this time; and he willingly adopted it, building upon it an assurance to his dark brethren, that through him they were to attain a bright and peaceful future."§

But our space prevents us from following this wonderful man from stage to stage in his history. The friends of Emancipation are not the friends of war—even though it be for universal liberty: and they, therefore, take no pleasure in the recital of deeds of blood. Despite all the falsehoods of our enemies, there are few, if any, among us, but would say to every slave on earth, in the language of that arch fanatic, Garrison:

> Not by the sword shall your deliverance be:
> Not by the shedding of your master's blood:
> Not by rebellion,—or foul treachery,—
> Upspringing suddenly, like swelling flood:
>
> Revenge and rapine ne'er did bring forth good,
> GOD'S time is best! nor will it long delay:
> E'en now your barren cause begins to bud,
> And glorious shall the fruit be! Watch and pray,
> For lo! the kindling dawn that ushers in the day!"

Suffice it to say, that the article under review brings forward conclusive facts to prove that the war of Le Clere—that *Republican* war for the re-establishment of slavery—brought out L'Ouverture in all the features of a great soldier. Victory on victory crowned his arms; until fraud and treachery and superior numbers achieved that which could not be by the open battles of the whites. Toussaint fell—but in his very fall he conquered. Our writer farther says:

"On meeting the commander of the Héros, Toussaint observed to him—"In overthrowing me, you have overthrown only the trunk of the tree of negro liberty in St. Domingo. It will rise again from the root, because they are many, and have struck deep." He spoke truly. *Slavery has never been re-established in Hayti;* and this island may be regarded as *the centre from which negro liberty and civilization are destined to spread into all the countries where the dusky race is found.*"

We of course, as Christians and as Abolitionists, do not approve the measures of the blacks even, detailed in the following extract. It is given to show *what kind of matter is* thus introduced at the South, and as a kind of what may be expected *there*, unless Slavery is speedily abolished. The extract states:

"The outrage on Toussaint roused the whole island. Cristophe and Dessalines now arose with their forces: the French were pressed on every side; and *all the reinforcements* which were sent from France *seemed to do them no good.* Even while Toussaint yet lived, 40,000 Frenchmen are supposed to have perished in the island. *They established the torture: they introduced blood-hounds from Cuba to hunt down the blacks:* but for every black whom they destroyed, two seemed to rise up; and before the *invaders* relinquished the struggle, they were reduced to feed on the carcasses of the very dogs they had brought in to destroy their foes! On the first of January, 1804, the independence of Hayti was formally proclaimed, and its inhabitants took their place among the nations." ¶¶

But alas! for Toussaint. Torn from his country, his comrades, his family, forever—we see him hurried, a close prisoner, to one of the most gloomy prisons in liberty loving, liberty fighting France. There, deprived of the companion he chose, in a cold cell of darkness, the floor of which was actually under water, he strove to shut out the remembrance of the land of palms and sunny breezes, that had faded forever from his view. It was while he was under these circumstances, continues the Magazine, that Wordsworth wrote this "incendiary" sonnet:—

> "Toussaint! the most unhappy man of men!
> Whether the whistling rustic tend his plough
> Within thy hearing, or thou liest now
> Buried in some deep dungeon's earless den;—
> O, miserable Chieftain! where and when
> Wilt thou find patience? Yet die not; do thou
> Wear rather in thy bonds a cheerful brow:
> Though fallen thyself, never to rise again,
> Live, and take comfort. *Thou hast left behind*
> *Powers that will work for thee*—air, earth, and skies;
> There's not a breathing of the common wind
> That will forget thee; thou hast great allies;
> *Thy friends are exultations, agonies,*
> *And love, and man's unconquerabbe mind.*"

In concluding this effective paper, the writer eloquently asks and says:

"Was not this man—in all respects, worthy of the name? He was altogether African—a perfect negro in his organization, yet a full endowed and well accomplished man. In no respect does his nature appear to have been unequal; there was no feebleness in one direction, as a consequence of unusual vigor in another. He had strength of body, strength of understanding, strength of belief, and consequently of purpose; strength of affection, of imagination, and of will. He was emphatically a Great Man; and *what one man of his race has been, others may be.*"

And thus, with a facsimile of his hand writing, concludes the article. And thus I conclude my review of it (mentioning, in this place, an engraving that accompanies the 124th page of the Magazine, respecting the Haytian "*Temple of Liberty*,") with the deeply breathed prayer to Almighty God, that it may work a work of righteousness in this

———"my own, my native land."

Accept, dear brother, assurances
of devoted esteem
from your brother in a precious Redeemer,
C. W. D.

* This remark is probably true of England, and other countries; but not of the United States. The number of his class here, considering their disadvantages, is *not* 'very few.' C. W. D.

† "See Biographie Universelea," article TOUSSAINT.

** As at the South now, "*Quem Deus Vult perdere,*" &c.

§ They being the aggressors, let the South take timely warning!

§ It would be well for the South to remember that there may be more *openings* than one in this wide world!

¶¶ Excepting, always, with due deference, the "*Democratic*" nation, of the United States of America!

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."

WORCESTER:

FRIDAY, FEBRUARY 15, 1839.

COMMUNION WITH SLAVEHOLDERS.

The signs of the times clearly indicate that "the hour cometh and now is," when Christian Fellowship cannot be continued with such "Extortioners" as those who extort from their fellow men all of their wages. That such persons are "Extortioners," in the highest sense, is undeniable, for "the Laborer is worthy of his hire," and woe to them who set at defiance this *law of God*. We are aware that "Extortion" is only one of the many flagrant sins inseparable from slaveholding; but we now speak of this sin separately, in order to introduce the following extract from a discourse of Rev. JOHN PUTMAN of Dunbarton, N. H. preached Oct. 14—1838.

And, we would say to the reader that if he ever prays, or ever ought to pray, he ought to read this extract with the devoutest spirit of prayer to "the Father of lights." If, too, he knows the nature of true christian love, he will see and feel the propriety—the duty of with-holding from the "Extortioner," *all* countenance of his sin. If any deem this "very strict," so do we, and so does Jehovah, all of whose statutes *are* strict, but it is on this account that they are "very pure" and the "servant" of God "loveth them"; for both God and holy men "hate every false way," while His law they love and make their only standard of right and wrong.

In the code of slavery, the law of the *master*, and not of God, is paramount, and must always take the precedency. God is virtually dethroned; and the slaveholder is made to assume prerogatives which the Most High has reserved alone to himself. It is thus that slavery is robbery of God, as well as of man. It invades God's rights, and assumes his prerogatives.

That slavery is one of the greatest sins that human beings are capable of committing, is no new doctrine. It is not a sentiment peculiar to modern abolitionists. It is a sentiment which has been entertained by great and good men of every age, and which has been *expressed* by them, in terms as strong and as pointed as have ever been made use of by the most zealous friends of emancipation of the present day.

Says WILBERFORCE—"Never was a system so big with wickedness and cruelty. In whatever part of it you direct your view, the eye finds no comfort, no satisfaction, no relief. * * * * * Slavery is the full measure of pure, unmixed, unsophisticated wickedness; and, scorning all competition or comparison, it stands without a rival in the secure, undisputed possession of its detestable pre-eminence."

Says PALEY—"Slavery is a dominion and system of laws the most merciless and tyrannical that ever were tolerated upon the face of the earth."

Says JOHN WESLEY—"Man-stealers!—the worst of thieves, in comparison with whom highway-robbers and house-breakers are innocent; and men-buyers are exactly on a level with men-stealers."

Says ROWLAND HILL—"Slavery is made up of every crime that treachery, cruelty and murder can invent; and men-stealers are the very worst of thieves."

Says JONATHAN EDWARDS—"It is as really wicked to rob a man of his liberty, as to rob him of his life; and it is much *more* wicked than to rob him of his property. To hold a man in a state of slavery, is to be every day guilty of robbing him of his liberty, or of *man-stealing.*"

Says SAMUEL HOPKINS—"Slavery is in every instance wrong, unrighteous and oppressive; a very great and crying sin—there being nothing of the kind equal to it on the face of the earth."

Such is the testimony concerning slavery, of some of the greatest and best men that ever lived. These men regarded slaveholders as ROBBERS, in the worst sense. Edwards, you observe, says that to hold a man in slavery is to be *every day* guilty of *robbing* him of his liberty, or of *man-stealing.* The way is now fully prepared to show,

III. That the word of God forbids us to admit persons of this character to our communion. We have seen that slaveholders, or those who rob men of themselves, and subject them to unrequited toil, are the greatest extortioners conceivable; that they carry the sin of extortion to its last extremity, and are guilty of it in its foulest and most odious light; inasmuch as they extort from a man, not merely his property, but his liberty—his services—HIMSELF, and all that pertains to him.

Now to show that the word of God forbids us to hold communion with such persons, it is only requisite to recite the language of the text—"If any man that is called a brother, be * * * an extortioner, with such an one, no not to eat." That this passage has reference to eating at the table of the Lord, is a point too plain to admit of controversy. The apostle is giving directions, expressly, respecting christian communion. The language of the text is one of his directions: If any man that is called a brothre, be * * * an extortioner, with such an one, no not to eat. Can any thing be plainer than this direction? Is there any possible way to evade it? Is not the command definite and positive, *not to eat*, or hold communion with, extortioners? And will you, in the face of this command, take away the enclosures, and throw open the doors of your communion, to the greatest extortioners on the face of the earth?

On the 24th ultimo, the thermometer at Charleston, was 10 degrees below zero; at Boston 15, and at Saratoga 33 below.

ECCLESIASTICAL PROSCRIPTION.

BAPTISTS never had more reason to bless God for their "independent" form of Church building than at the present moment. Under God, as the Sovereign, the Baptist Church government is essential Republicanism or Democracy organized.—This they derive from the Gospel, which recognizes no despotic or aristocratic rule of one or a few over the rest, but places all the members of the body in the equal, untrammelled enjoyment of their rights, as members of Christ, to be protected and cherished, sustained and comforted by each other. If any distinction exists, it consists in making the weak, the unhonored among men, the despised, the objects of peculiar attention, care and affection.

The same principle runs throughout the whole community of Churches, as well as of individuals, allowing of no "metropolitan" or supreme church, to give laws to or to overshadow and overawe the smaller churches.

Thomas Jefferson acknowledged that he derived his first correct notions of a republican government from his observation of a small Baptist church in his neighborhood. If he had carried the plan through, slavery would have died at the beginning of our national existence.

So, also, of ministers; the Gospel sets up no "High Priest but Jesus Christ, among men"—no one who shall call himself "*Rabbi*," or Doctor of Divinity, or supreme "Bishop," or "Pope." All these distinctions which exist in the world, that world has created; and, therefore, they are deserving of and must be allowed no respect whatever by the Church, but must be regarded and practically treated as sacrilegious innovations, alike derogatory of the honor of Christ and hurtful to that Church which He purchased with His blood and all whose members he deigns to call His "brethren."

We are well aware that the severest censures are beginning to be uttered by those who would have the "pre-eminence," against what they are pleased to denominate "the *levelling* system," as though Christ's own Gospel were not the most rigid levelling system possible—as though that Gospel admits of such distinctions as those to which we allude.

This is done by men *calling themselves Baptist* ministers.

While such things exist and *such warnings* are uttered, we esteem it our duty to utter a counter warning, lest, in the Baptist ranks, there spring up, as in other quarters have sprung up, from the same love of domination, plants prolific in the fruits of like oppression. We make these remarks with particular reference to the case of Mr. LEWIS TAPPAN of New York, who has recently been prosecuted by the powers that be, in the *Presbyterian* Hierarchy, as guilty of a high misdemeanor for asserting his rights and the rights of his brethren who were in co-operation with him to effect the formation of an Anti-slavery Society in connexion with the Tabernacle Church and Congregation of which he is a member.

We trust, Mr. Tappan will not be moved from his steadfastness by the persecution with which he is assailed.

It is well known, we may *here* remark, that Mr. HALE has been very far from favoring the Anti Slavery cause; but like many others who have been awakened to the *truth* by the bloody spirit of persecution against the Abolitionists, he may yet be led to see that this is the cause of God and humanity.

"Our readers will remember the article copied in our columns a week or two ago, from the New York Sun, in relation to the action of the session of the Tabernacle church against Lewis Tappan. The last *Christian Journal* contains an account, which we give below, of a meeting recently held in that church, from which it will be seen that the despotic doings of the session, have not been permitted to pass unrebuked even by some, who are far enough from sympathising with the abolitionism of our persecuted friend. The impartiality of the tribunal which condemned friend Tappan, may be inferred from the italicised portion of the Journal's article.

The course pursued by the pastor and his partisans, not only toward the object of their hostility, but toward those also who opposed their tyrannical proceedings, is in keeping with their previous conduct, and shows on the part of these modern inquisitors, a dread of fair investigation, which might have been expected from those who for reasons set forth in scripture, "hate the light, neither come to the light, lest their deeds should be reproved." B.

MEETING IN THE TABERNACLE CHURCH.

A meeting, we understand, was held in the church on the 21st inst, on the motion of David Hale, Esq., (of the Jour. of Commerce,) to take into consideration, the late proceedings of the church session. We are furnished with the following account of the meeting, which we deem it right to publish, for unless there be power in the press and public opinion, to stay the exercise of arbitrary power, the case of the persecuted would be hopeless.

We wish to make one distinct remark. We shall never, we think, ask leave of a public meeting—of a public body, or of an administrative body, whether composed of few or many, to take notes of their proceedings. We shall regard this as among our *inalienable* rights.

We thought it an *unquestioned* and *unquestionable* right, until these Tabernacle Elders gravely *questioned*, and not content with questioning *denied*, and not satisfied with denying, proceeded to inflict a high ecclesiastical censure upon a member for not tamely acquiescing in that denial.

All such attempts to establish an antichristian and despotic power in the church ought to be resisted *in limine*. Whether an abolitionist or a pro-slavery man, or even a slaveholder, be the victim of such relentless persecution, while we have the means, we shall resist, and if possible, bring down public rebuke upon the offenders. We know not why it is, but it seems to us that the Presbyterian church is doomed to witness scenes within itself, at which our civil courts would blush. *There is an iron-heartedness in ecclesiastical persecution unknown to any thing else.*

* * * * * * *

"Mr. Hale introduced a reporter, with a view to have all the proceedings taken down. Mr. Thomas S. Doremus, one of the elders, and the same individual who offered the resolutions in the session which were adopted, excluding a short-hand writer at the trial of Mr. L. Tappan, objected to the presence of the reporter in this case. After considerable discussion the church voted that he might remain and record the proceedings. Mr. Hale then addressed the church at length, expressing his own grief, and that of many others, at the high-handed measures of the session.

Though he differed widely from the abolitionists, and disapproved of the formation of an anti-slavery society in the congregation, he still contended that the brethren who adopted that measure, had a right to do it. He considered that an attempt had been made by the session to trample upon freedom of opinion and Christian liberty; *that in invading the rights of a brother they had infringed the rights of every member of the church;* and *that such arbitrary steps ought to be resisted; that the accused would have done a great wrong if he had not resisted them;* and that in contending for his own rights and the rights of others, he deserved the approbation of every member of the church. Mr. H. stated in substance, that one of the elders then present, had stated to him before the araignment of the accused, *that something must be done to break down or destroy his influence in the church. And yet this elder sat as one of the judges in the ecclesiastical court of this church to try Mr. Tappan, and acted in fact,* though not in form, *as a committee of prosecution,* or in other words, as prosecuting attorney! Mr. Hale offered a set of resolutions on the subject of introducing some Congregational principles into the discipline. Two or three persons spoke in opposition, and several on the other side, and Mr. Parker, moderator, frequently, during the discussion, spoke on the merits of the case. His remarks called up Mr. Tappan, who thought it necessary to correct what he called the partial and interested statements of the moderator. Mr. Parker said in substance, that Mr. T. had no right to take part in the proceedings of the meeting; that he was cut off, &c. &c. This was denied, and it was stated that suspension from the communion of the church does not preclude a member from taking part in the business of a church meeting, nor suspend him from other business of the church. Then the question was put on the adoption of Mr. Hale's resolutions, and *decided by the moderator to be lost.* Several doubted the vote, and requested that it might be made certain in the usual way. The moderator instead of complying, put a motion for adjournment, which was carried, and *he commenced praying* while the members of the church were endeavoring to arrest such an irregular proceeding."—*Christian Journal.*

To these high-handed and most shameful proceedings we subjoin the remark that the arrogant conduct of Rev JOEL PARKER, the moderator, clearly shows that nothing, but the want of *adequate power*, holds him back from acting the POPE *literally*.

HENRY CLAY'S SPEECH.

It is time that the people of the non-slaveholding states understand this man. They might, indeed, long ago, have known him, if they had not been deluded by interested partisans, who have always stood ready, by apologies and fair excuses, to persuade their fellow citizens that, whatever objectionable and dangerous sentiments Henry Clay *seemed* to hold, he was really a very clever fellow. The same game is continued to this day, and the same delusion. If his late infamous speech in Congress does not undeceive the people of the North, they must slumber on in self-deluson, for ought that can be done to arouse them to see him as he is, until he shall have fastened tenfold manacles upon their true interests. It is enough that he be allowed to drive his hundreds of slaves to the field in Kentucky, without adding to the number thousands in New England.

The speech of which we speak will soon be before the public, and they who will may form a correct opinion of it and of the man who could make it. "The principles" of this speech, says a correspondent of the Boston Courier, "were *entirely Southern* principles. The abolition of slavery was considered altogether *impracticable*, and the movements of abolitionists *deprecated*, as tending to *produce* a feeling of *animosity* between different sections of the country, and instead of resulting in the *desired* end, would only bind more firmly the chains of servitude."

Let the reader observe—"*impracticable*"—"*desired end*"—"*bind more firmly.*" By using this form of speaking the great deceiver meant to "cast a mist before the eyes" of the Northern people. He dared not tell the truth and declare that he loves the accursed system, as he undeniably does, and is

resolved by every means in his power, to make it *perpetual.* This would turn the northern mind against him. So he rings changes on such equivocal phrases. But we have no room for further remark now than to warn our readers of the plot by which this unprincipled DUELLIST and *Slaveholder* calculates to gull the North, that they may be induced to place him in the next *Presidential Chair.*

The correspondent of the Courier pretends to deplore the existence of slavery, but, at Clay's bidding, lays all the blame of "animosity" between the North and South, to "the fanatics" of the North. Good! So, if we fanatics were only quiet, the existence of Slavery would be no good reason for any "animosity." O no! the North have right to *feel.* God grant, we may feel as Christians ought to feel, and then we shall never rest an hour, without thundering JEHOVAH'S demand in the ears of the oppressor—"LET THE OPPRESSED GO FREE—BREAK EVERY YOKE." This we will do. so long as there is a God, who requires it of us. Let those be silent, who neither fear Him nor regard the woes of the imbruted slave.

With the closing remarks of the said correspondent we heartily concur.

"*Northern* politicians, reckless of principle, and void of every high and patriotic emotion, seize the opportunity thus presented them (in the strife between the North and the South) to insinuate themselves into favor under pretence of maintaining the rights of the Slave States, and hope by this sly movement to gain their (Southern) support. *But the day of reckoning will come.* The cause of humanity will fall into the hands of more judicious persons, *the mask will* drop from off political *knavery*, and truth and justice become the watchword throughout the land."

COLONIZATION.

How many times more will the question be put—"*Why cannot Abolitionists and Colonizationists work together to accomplish the same object?*" This question has been answered a hundred times—but we will be patient and answer again.

1st. Instead of having "*the same object*" in view, these two Societies have *two* objects in view—the one object being the overthrow of the system of Slavery, or, as the Colonizationists of Virginia call it, "our happy institutions"—the other the *perpetuation* of the system.

2nd. Abolitionists are not pleased with a copartnership with DUELLISTS in even a *benevolent* enterprize.

HENRY CLAY, an unreformed *Duellist*, is the President of the *American* Colonization Society; and HENRY A. WISE, whose hands are yet red with the blood of CILLEY, is a Vice President of the Virginia Colonizationist Society. These may be esteemed trifling matters with other men, but we cannot so regard them.

HENRY A. WISE declared, at the late Colonization Anniversary in Washington, that he loved the Colonization Society, "*because it is the enemy of Abolition,*" and in this said he truly, and—— but we have said enough to be understood by men who think for themselves. Just read, with some care, the Article on the first page which we copy from the Baptist "Religious Herald," of Richmond, Va.

Cornish, N. H., Feb. 5, 1839.

To the Conductors of the CHRISTIAN REFLECTOR:—Gentlemen, Inclosed I send you $2, in payment for your paper, commencing the first of January, 1839. Through the kindness of some Friend, I have become acquainted with your valuable paper; and the straight forward and independent course you take, together with the principles you advocate, is that which induces me to take the Reflector. Go on, gentlemen; *truth* will cut its way, and God will bless your exertions.

S. D. F.

NEW ENGLAND, OR NORTHERN BAPTIST CONVENTION.

A Baptist Brother, in a letter just received by us from a distant part of the country on the subject of a Baptist Convention, to advise on what measures ought to be adopted in our denomination, relative to the great work of Abolition, writes as follows:—"It is certain, never was such an organization more called for than among our people. We can do more than the METHODISTS, with the right kind of means, &c.

"Now, dear brother, what do you say? Are you ready? Do you think (as I do) that God is saying, as he said to Moses—'GO FORWARD!'"

If the writer had received the Reflector for the last several weeks, he would have known our views; but he has been located where he had not had the reading of it. We rejoice that a simultaneous movement is beginning to take place in different parts of the country. Brethren, give us your views.

"THE CHRISTIAN JOURNAL."

This paper is "the Cincinnati Journal," transferred from Cincinnati to New York, edited by ELISHA W. CHESTER. During the last year, it underwent a very happy change in relation to the great subject of Slavery, and is now one of the most independent advocates of "immediate emancipation." It is conducted with great ability and in an excellent spirit.

MEETING OF THE BOARD.

An adjourned meeting of the Board of Managers of this paper, will be held at the office of the Editor next Monday, the 18th inst. at 11 o'clock, A. M.

HOLDEN SLAVE CASE.

The Report of the trial of this novel and very interesting case, will be published and for sale at the bookstores, in the course of next week.

Any persons having spare copies of the Reflector for Feb., 1, will confer a special favor by returning them to this office.

THE LATE STORM.

For the sake of collecting the facts we have intentionally deferred a particular notice of the late remarkable storm, with which a righteous God has visited a large portion of our country, and swept away so much of that wealth which Americans are wont to idolize. In this place, little evil was experienced; but we are bound to sympathize with our fellow citizens at large, in the calamities they suffer; and, instead of indulging the thought that they are sinners more than ourselves, take the warning and humble ourselves before Him, who distributes his chastisements with unerring wisdom, lest heavier judgments fall on us. The doctrine of an over-ruling Providence is fast falling out of the minds of the community and needs to be revived by recurrence to the lively orracles. It is a virtuous weakness, if weakness it is, to believe that the great Creator of the elements, makes them his instruments in accomplishing some important purposes.

Thursday, the 24th day of January, was severely cold; on Friday, the weather began to moderate, and on Saturday morning a South-east wind brought rain.

"Between four and five o'clock," says the New York Express, "the wind was a hurricane,—ripping up the ice in the North River, and doing a great deal of mischief in the harbor and city. After this, the wind lulled, and the weather became cold again, the air on Sunday being very severe. The wind was strong from the North-west."

During the storm the Piers near the Battery, the Battery itself and Castle Garden, suffered considerable injury.

Cakes of ice were thrust among the trees on the Battery and are crowded in heaps in all the slips in the lower part of the city.—It is said, the Tide had not been so high for seven years.

The greatest losses of property are thought to have occurred in the cellars, which on several streets were filled with water. A number of houses and other buildings were unroofed, and very many chimnies were blown down, as were several entire houses, among which was "Rock Hotel" on North River.

"*Saturday Afternoon* There was never a more exciting scene in this city, than between 3 and 5 o'clock." The tide was rising rapidly, until it rose 18 feet above low water. Carmen were engaged near the water, hauling off goods, and casks and packages were floating in the streets. Large quantities of wood were washed overboard from the vessels.

A sloop sunk, off Jersey City; and a schooner, with several persons on board, was seen to sink. Considerable damage was done to the shipping in the harbor, and bay. At Staten Island several vessels came a shore, and a number were dismasted or otherwise injured.

It is supposed that the loss of property in New York and the harbor, does not fall short of two millions of dollars.

IN ALBANY, the water flowed over the lower part of the city and compelled the inhabitants, hundreds of families to fly from their homes. Supplies of food were provided for the numerous poor, at the City Hall. Many steamboats and other vessels were greatly damaged—some sunk and were driven beneath the ice.

AT HUDSON and many other places on North River, like losses were sustained.

Much damage was done on the Mohawk river, to bridges, houses and &c.

Bridges suffered every where. At Philadelphia, it is said, the storm was even more severe than at New York, and it is reported that several lives were lost.

The new rail-road bridge across the Skuylkill river and the floating bridge were carried away. Much distress was occasioned on that river to many families.

The Philadelphia papers give truly frightful accounts of the effects of the storm in that city and neighborhood. On the Connecticut river, great damage was done to numerous bridges, many of which were wholly destroyed or essentially injured, as at Hartford, Conn. Montague, Mass. and many other places. A section of the Bridge 4 miles above Bellows Falls, 100 feet in length, moved down majestically, till it reached the Falls, where, in a moment, it was shivered into minute slivers, as it pitched down the cataract.

We are happy in saying that we have learned of the loss of fewer lives than the extensive devastations of property would ordinarily lead us to expect. Although the storm was much less severe in the Eastern parts of this state and in Maine, some serious losses were sustained on the Merrimack, both in Massachusetts and New Hampshire, and on the principal rivers in Maine. The important mills at Brunswick were swept away. At Augusta chimnies were blown down; at Hollowell the water was 4 feet deep in the main street; at Topsham several houses and barns were blown down. All these items, undoubtedly, form but a faint sketch of the terrible effects of this storm, which is believed to have been more destructive than any other within the memory of the oldest inhabitants.

FIRE. About one o'clock yesterday morning, a fire broke out in the Satinet Factory of Benjamin Prentice and Co. South Worcester, which with its contents was consumed. The property was insured at the Manufacturers' Mutual Office in this town, for $10,600, which it is supposed will nearly cover the loss.

TO CORRESPONDENTS.

We thank our brethren for the interest they take in our labors, and for the help they are beginning to render us in our toils. Several valuable communications have been received too late for insertion in the present number. Their kind letters cheer us on.

"O. S. C." is informed that we desire much to publish his communication from Boston on his personal acquaintance with slavery, and his repentance and abandonment of the sin of slave-holding; but it is an Editorial rule from which it is not safe to depart, that, where important facts are stated in a communication, the name of the writer be *confided* to the Editor. "O. S. C." will, on a little reflection, perceive the necessity of such a rule. If he will favor us with his name, he will much oblige us. Such cases of reformation are important to be published. "O. S. C." and others will understand that it is the *Editor*, not the public, who needs the name.

ERRATA.—In the Article No. 1, on the first page, three lines below "4th," read *Luke*, instead of Leviticus.

In the first column towards the bottom, the *author* prefers to have it read—"Believing, also, that *on* the reception of the light and walking in it, *depends* the salvation," &c.

WORCESTER POST OFFICE.—We have received official information that JUBAL HARRINGTON has resigned the office of Post master in this town. The reports of the occasion of this resignation are of a very painful character. We trust that the TRUTH will be fully ascertained and published.

FLORIDA.

A Convention of delegates has been held in the Territory of Florida, to form a Constitution of *State* Government, with a view to admission into the Union. The Constitution prohibits the Legislature from enacting Laws for the emancipation of slaves. This is a matter in which the *North* have *some* concern. "What have the North to do with slavery?" We shall see.

OHIO AND NEW YORK.

The Legislature of Ohio has passed resolutions to suit the South and *put down* Abolitionists, while the Legislature of New York has passed resolutions to suit the *rights* of the North. We may quote these counter actions next week.

REV. WINTHROP MORSE, a special Agent for the Christian Reflector, has written us from Amesbury Mills, under date of Feb. 11, and furnishes additional evidence, both that the Lord is with him, and that our humble labors meet with favor among the friends of Christ.

REVIVAL INTELLIGENCE.

CLAIBORNE, Ala, December, 17th, 1838. My dear Brother I have never indulged any feelings of distrust with regard to the power of God, but surely at that meeting Christian enjoyment, and the power of arrest exerted on the minds of sinners surpassed any thing that I could have supposed, might be realized upon earth. Imagine a picture before you where you could see a beloved son full of promise, and the hope and prop of his father's declining years, just delivered from the bondage of sin and the confines of Satan's dominions, rising up, and stating to the Church the goodness of God. See the Father clasping him in his arms and exclaiming, "O my son, you were dead but are alive, you were lost but are found.' And so with children to the parents and bosom companion, with companion embracing each other, all rejoicing in God. Twenty-two were received at that meeting; on the third Sabbath (the ninth and last day) I had the unspeakable pleasure of immersing twenty of them.

At our last meeting I baptized four others, and on last Tuesday the 11th, on my return from a propracted meeting at Brooklyn Conecah County, I agreeable to appointment preached there and baptized four more.—Two others have been received whose baptism is deferred—making 30 precious souls as the fruit of that meeting. Some very interesting and intelligent young men are among the number received.

From the Rev. Geo. Coan, Alden, N. Y. It was hoped that nearly a hundred passed from death unto life, and will appear among the redeemed as members of the church triumphant. But this we shall never know, until we meet in eternity. Among the subjects of this work, are several members of this and of the Baptist and Methodist churches, who had made a profession some four or five years since, and also individuals from neighboring town. Most of the converts are among the youth.—*Courtland Lum.*

BROOKFIELD, Morgan Co., Jan. 14, 1839. The Church in Brookfield agreed to hold a meeting of several days continuance, in connection with the 5th Sabbath in December. We commenced our services on the Friday preceding, but found ourselves entirely disappointed in the ministerial help that we expected. This deficiency was supplied, however, by the arrival of brethren Broom, Crane, J. Dana, and the friendly assistance of Brother Aston, of the Cumberland Presbyterian Church

Brethren Broom and Aston continued with us several days, while the other brethren were under the necessity of leaving.—Our meeting appeared to grow in interest daily; saints were awakened from sluggishness and sinners were born unto God. The servants of God appeared to be clothed with salvation, while they went heartily into the work of "persuading men to be reconciled unto God." On last Monday, I baptized *ten* rejoicing servants, 9 of them in the bloom of youth, under twenty years of age, all of them coming out with holy boldness into the service of the all-conquering Savior. Yesterday I led down into the liquid grave *four* more, and introduced them into the visible fold; one of them was a youth of but nine years of age, who gave as clear an evidence of a work of grace upon the heart as I have almost ever witnessed. I thought of the solemn admonition of Jesus to the Jews, "Except ye be converted and become as little children, ye can in no case enter into the kingdom of heaven" The work of grace is still going forward.

Cross and Journal.

TUSCALOOSA, Nov. 18, 1838. About 55 professed at the Presbyterian meeting, 30 at the Methodist, and 50 during the meeting of the Baptists. Ten of the students of the University, and a number from different schools, are among the converts. I have baptized 39—19 of whom are young men, a number of whom are turning their minds to the ministry. A considerable number more are waiting to follow their Redeemer into the liquid grave.—*Mobile Monitor.*

CHATHAM County, N. C. Dec. 28, 1838. The revival resulted in the conversion of twenty-eight souls, and was mostly confined to young persons. I don't think I ever was at a more interesting meeting considering the number of persons. It appeared that no one could come to the place without feeling that he was treading on holy ground.

Recorder and Watchman.

ALLEGHENYTOWN, Pa. Jan. 11, 1839.—For many years, the Providence Baptist Church, in Beaver county, Pa., (the oldest Baptist Church, I am told, west of the Ohio river,) had been in a languishing state.—Some change took place through the Spring and Summer. The Spirit moved some of the members, and called a few out of the world. On Saturday before the third Lord's day in August, a greater exhibition still of divine power was witnessed. Seven followed the Savior to the watery grave. This fully proved to the church, that a merciful God had come over the mountains of past sins.—So a protracted meeting was commenced, on Friday before the 5th Sabbath in September. The ministering brethren in attendance were Thomas Daniel, the Pastor, his son, (now of Granville College,) Rees Davies (lately from Wales,) Isaac R. Barris, and others. The meeting lasted five days. Very soon a large number came out requesting baptism. What a scene ensued! The Lord was in his Holy Temple; all before him were silent; not a word was said for some time,—although many efforts were made to speak, every one was awed to the utmost silence! The scene can be better conceived than described. The number baptized from the beginning of the revival to the end of November, was about sixty. I have not heard particulars for a month past, but the work is still going on most gloriously, it is said.

New Bethel, Mount Pleasant, and other Baptist churches around, are also receiving a rich harvest. May the Lord carry on his work until every palace and cabin in these regions shall send forth anthems of praise.

Cross and Journal.

IN LEBANON, Illinois.—A most powerful excitement and revival of religion commenced in Lebanon, Ill., four miles from Rock Spring, and especially amongst the students of McKendreean College, the Methodist Institution, about New Year's. Almost every student is serious, and many cases of hopeful conversions have occurred. We learn that upwards of *one hundred*, both students and citizens, have joined the society.

Banner and Pioneer.

In Gainesville, Ala., during the last eight months, says a correspondent to the Mibile Monitor, the several churches have receive 112 members, besides those added by letters.

Ten persons have been recently united to the Windsor Baptist Church, Penn., by baptism.

The Baptist Church of Bethel, Clarke Co., Ala., in enjoying a precious revival season.

At Howard, N. Y. a precious revival of religion prevails. 15 have recently obeyed the Lord in Baptism.—*Banner.*

We learn from the Gospel Witness that in the 1st Baptist church, Brooklyn, under the preaching Br. J. Knapp, a work of grace has commenced. Forty have been baptized.—*ib.*

Ten persons have been recently united to the Windsor Baptist Church, Penn., by baptism

IN CONGRESS,

On the first instant, a petition was presented in the Senate from certain citizens of Gloucester, N. Jersey, asking the abolition of slavery in the District of Columbia, and asking its reference to a special committee. The motion to receive was ordered to lie on the table.

On the second, one was offered by Mr. Swift from citizens of Vermont, asking for abolition of slavery in the District of Columbia. In this case the motion to recieve was ordered to lie on the table.

Under date of the fourth instant, the Washington correspondent of the United States Gazette writes:

Abolition to-day took a fresh start; and if I shall not frighten you, by useing a kind of a Gothic expression, I shall say, that for a moment, it kicked up a kind of a "*boberic*".

Mr. Slade of Vermont a gentleman who has long been distinguished for his devotion to the cause of negro emancipation, got the floor when his State was called for the presentation of petitions, and unlocked an immense budget of abolition documents:

Among "the assortment," was a petition from Ichabod Bartlett, of Portsmouth, N. H., praying Congress to repeal the Atherton resolutions of December 12th.

Mr. Hamer, of Ohio, inquired if Ichabod Bartlett was not a candidate for Congress?

Mr. Slade refused to make a reply: and contented himself with looking "none of your business," at Mr. Hamer.

Mr. Howard of Maryland, moved that the petition do lie on the table, and the motion prevailed.

When Mr. Ichabod Battlett's case had been disposed of, Mr. Slade asked leave to present a resolution. It was objected to.

Mr. Slade asked that it might be read for the information of the house.

Mr. Waddy Thompson of S. C. I object, sir, to the reading of the resolution; and if no other member will do it, I *will* object to *any* resolution that the gentleman from Vermont may offer.

A member rose, and said that he demanded the reading of the resolution. He had a right to make the demand, and insisted on its reading.

The Speaker directed the Clerk to read.

The Clerk, (reading.) Whereas, on the 30th day of December, a body of thirty men and women and children, passed through the city of Washington, and in front of the Capitol, in *chains*—

[Loud cries of order: I object, it is insulting to the House, and to the South. It shall not be read, &c.]

The Clerk was directed to suspend reading, and great sensation was produced. It was soon silenced, however, and our hot headed friends cooled off, and the "Gorgon" was put to rest.

The correspondent of the Pennsylvania Inquirer says:

I witnessed the scene to which Mr. Slade's resolution referred, and although I have frequently witnessed similar spectacles, and have seen much of slavery at home and abroad, I confess that it disgusted and sickened my soul. I am as zealously opposed to madcap abolition as any man can be; but, when I see slavery displayed in its most abhorrent features, at the gates of the Capitol, and beneath the flowing bunting of the American flag, that proud emblem of liberty, I cannot but revolt at the spectcle.

Mr. Eli Moore of New York, presented a petition from the citizens of the District of Columbia praying Congress to refuse to receive any petitions praying for the abolition of slavery. Mr. Moore made an attempt to make a speech in support of the petition, but was put down by the Speaker, under the rules of the House. Mr. Moore said that he would abide by the order of the House; but he thanked God that the Press was free, and he would employ it to make a speech, which the rules of the House suppressed.

At Huntsville, Alabama, lat. 34 1-2, the Mercury fell on the 24th ult to within seven deg. of zero. Cold and snow seem to have taken a trip to the South this winter.

DEDICATION.—By a letter from Bro. Day of East Monmouth, we learn the beautiful meeting-house, lately built by the Baptist and Methodists in that place, was opened for Divine worship, Jan. 9th.—*Eastern Baptist.*

BRIGHTON MARKET—MONDAY, Feb. 11.

At market, 225 Beef Cattle, and 850 Sheep.

PRICES—*Beef Cattle*—An advance was effected, and we quote to correspond: first quality $8 a 8 50; second quality 7 50 a $8; third quality $6 a 7.

Sheep—We notice the sale of lots as follows, viz: 3 17, 4 25, 4 50, $5, and 6 50.

Swine—none at market.—*Adv. and Patriot.*

MARRIED:

In this town, Mr. David Fish, to Miss Comfort Hart.

In West Boylston, by Rev. Leonard Tracy, Mr. Samuel E. Fisk, to Miss Abigail Waite. Mr. Addison Lovell to Miss Jane M. Greenwood, all of W. B.

In Chesterfield, Jan 15, Dr. Sylvanus Clapp, to Miss Lucy Maria Clapp.

In Northampton, Jan 23, Mr. Addison Bryant, of Shelburne, to Miss Hannah K. Lewis, of Northampton. Jan. 17. Mr. William C. Billings, of Northfield, to Miss Hannah Clapp.

In Barre, by the Rev. Mr. Fay, Mr. Samuel F. Fisk, of Templeton, to Miss Elizabeth L. Stimpson.

In Northborough, Feb. 5, by Rev. J. Allen, Maj. Eli Prouty, of Spencer, to Miss Nancy Brigham.

In Boston, Jan. 24, by Rev. Mr. Neale, Col. Edward Brown, Jr., of Cambridgeport, to Miss Frances A. Goddard.

At Pawtucket Bridge, R. I., by George W. Noyes, Esq., a Mr. Browning to a Lady, name unknown. The circumstances connected with this wedding are somewhat singular, in these days of refinement. The bridegroom, who is a plain farmer in appearance, with his bride, called at a private house, and, after gaining admittance, requested the privilege of being married there. They did not wish a clergyman to officiate on the occasion, prefering a magistrate; and observed that they did not wish any refreshments, as they had brought their *victuals* with them. The hospitable occupants of the dwelling granted their request, and procured the attendance of a Justice of the Peace, and the family attended as witnesses on the happy occasion. After the marriage ceremony was performed, the couple partook of their refreshments, paid the Justice one dollar, and another for the use of the house; this being done they decamped as they came.

DIED:

In Holden, Jan. 11, Esther, daughter of Benj. Goddard, aged 29.

In Upton, Jan. 25, Mrs. Elizabeth, wife of Mr. Samuel Kinsman.

In Sutton, Jan. 10, Mr. Daniel Harbach, aged 73—Daniel Hovey, aged 61. Jan. 21, Mrs. Mary wife of Samuel D. Baxter, aged 33. Feb. 8. Jonathan Sibley, aged 55

In Bolton, Dec. 1[illegible], Mr. Phinehas Moore, aged nearly 90.

In Hardwick, Feb. 5, widow Priscilia Knowles, formerly of Estham, Mass., aged 75.

In Barre, Mrs. Harriet, wife of Mr. Ethan Hemenway, aged 32.—Mr. Robert Thomas, a revolutionary pensioner, aged 82.

In Sterling, Capt. Nathaniel Houghton, a soldier of the revolution, aged 80.

In Sturbridge Jan. 31, John Holbrook, Esq., aged 87, soldier of the revolution.

In Westminster, Feb. 7, Mrs. Phebe, wife of Abel Wood, Esq., aged 76

In Rutland, Dec. 30, very suddenly, Sarah Jane, youngest daughter of Alpheus Stratton, aged 11 months,—death occasioned by scalding.—Feb. 1, Mrs. Tamar, wife of Andrew Putnam, aged 58.

In Holliston, Feb. 4, Newell G. Morse, aged 22.

In Winchendon, Dec. 24, Mr. George Murdock, aged 32.

In Blackstone, (Mendon,) Jan. 14, Susannah, wife of Josiah W. Battery, aged 34.

In Boston, Robert Rogers, Esq., Notary Public. He was a graduate of Harvard College in 1802. Edmund Winchester, Esq., senior, partner of the firm of E. A. & W. Winchester, aged 67.

In Hillsborough, N. H. Dec. 8, Mrs. Abigail, relict of Rev. Jonathan Barns, the first settled minister of Hillsboro' aged 83. The deceased was a resident in the place, and had lived in the same house in which she died, more than sixty-three years.

In Tremont, Ill. Mr. Eleanor W. Goodnow, aged 27, formerly of Princeton, Mass.

In Wenham, January 17, Mrs. Elizabeth C, Dodge; aged 19, widow of the late Mr Daniel Dodge.

For several years, she had been a consistent professor of religion, but as she drew near death her faith and hope increased, and she remarked to a friend—"The weaker I grow, more precious does my Savior appear to me." She sleeps in Jesus and is blessed.

In Valley Falls, Dea. Benjamin B. Peirce, 52.

At Walnut Hills, Cincinnati, Ohio, Nathaniel Wright Dewey, a young man of talents and piety, a graduate of Dart Coll. and formerly of Royalton, Vt.

In Charleston, S. C. Hon. Charles J Colcook.

In Utica, N. Y. Miss Esther Ely, daughter of Rev. Alfred Ely of Monson, Mass.

In Baltimore, 5th inst. Isaac Phillips, Esq. son of the late Hon Turner Phillips of Boston, aged 48.

In New London, N. H., Mr. Samuel Page, aged 23, son of Mr. Nathaniel Page, of Bedford, Mass.

In Cincinnati, Jan. 23, of consumption, Mr. Eustace M'Kay, formerly of Pittsfield, Mass., aged 20. He was a student at Williams College, but gave up literary pursuits in consequence of illness, and accompanied Dr. Willard Parker and family to the West.

In Goldsborough, Me., Mrs. Betsey Nutter, aged 55.

In Boston, Robert Rogers, Esq. Notary Public. He was a graduate of Harvard College in 1802.

In Boston, Feb. 3, Mr. Samuel E. Upham, aged 33.

In Provideuce, Hon. Samuel Eddy, LL. D. aged 68.

In Warren, Feb. 1st. Mrs. Betsy Kelley, wife of Mr. Alburn Kelley, aged 53. As a wife, the deceased was dutiful and kind; her price was far above rubies. As a mother, she was tender-hearted and provident; and her children cease not to call her blessed. As a member in the Church of God, she was meek, steadfast, devout, and eminently consistent. Though she had but little opportunity for special preparation, and though a believer in those affecting realities which await the soul in Eternity, she met death with far more than philosophical calmness and resignation: she died as a conqueror, a Christian conquerer, through Him who loved her and gave himself for her.—*Com.*

☞ Look at This!

TAKE NOTICE!

FOR SALE, an excellent *FARM* in Amherst, Mass., consisting of about 100 acres of good Land, well proportioned for pasturing, mowing, and tilling: well watered; very little waste Land; easy of tillage, and quite productive. Has on it a good apple orchard, of excellent engrafted fruit: also, a shag-bark walnut and sugar maple orchard: a brick yard, with a plenty of good clay and sand. Also has on it a decent Dwelling House, a good sized Barn, Corn House, Sheds, and other out buildings, suitable and convenient. Located in a pleasant, healthy village; very near a good district school house, grist mill, saw mill, fulling mill, and other hydraulic works: within about one mile of a flourishing Academy for male and female students: about 3-4 of a mile from Amherst College, and the Meeting Houses, Post Office, Stores, and centre of business.

Said Farm may be obtained on reasonable terms, and will afford the buyer a fine chance to educate a family of sons and daughters, by boarding them at home, without sensibly feeling the expense.

For further particulars, please inquire of LUCIUS BOLTWOOD, Esq., Dr. WM. F. SUTTON, or STEPHEN S. NELSON, near the premises.

February 1, 1839.

Mouselin de Laines.

A FEW pieces more of those beautiful Mouselin de Laines at the very low price of 50 cts. per yard, just received, and also a great variety of other GOODS, at unusually low prices.

ORRIN RAWSON.

Worcester, Jan. 4, 1839. 6w

Copartnership.

S. H. COLTON & H. J. HOWLAND

HAVE this day formed a copartnership in business, and will continue, at the office heretofore occupied by H. J. Howland, No. 5 Goddards Row, to execute orders for

Book and Job Printing,

of every description, in the best manner, at short notice, and on reasonable terms.

Worcester, Jan. 4, 1839.

Baptist Missionary Magazine,

Published every month by the Board of Managers of the Baptist General Convention, at $1 a year, if paid in advance. The profits of this work go for the support of missions to the heathen; so that each subscriber may have the satisfaction of knowing that, *besides* receiving the full value of his money, he is doing something for the heathen.

Sabbath School Treasury,

The organ of the New England S. S. Union; 12 numbers for 50 cents, if paid in advance.

Christian Review,

Edited by Rev. Barnas Sears. Four numbers a year, for $3 in advance. ☞ Vols. 1 and 2 for sale at $1,50 per vol.

Library of Health,

And Teacher on the Human Constitution; edited by Dr. W. A. Alcott. Published monthly, at $1 a year, in advance.

The subscriber is agent for the above-named valuable works, and will furnish to subscribers either of them *free of expense for postage*, at his office in Worcester, or will forward them to individuals or companies in the neighboring towns, promptly, and on very favorable terms.

HENRY J. HOWLAND.

Jan. 4, 1839.

Bargains! Bargains!

PILOT Cloths	at only	75	cts. per yard.
Petershams	" "	75	" " "
Cassimeres	" "	62 1-2	cts. per yard.
Sheeps Gray Cassimere	at	83	" " "
Glasgow Jeans	"	37 1-2	" " "
Twilled Flannels	"	33	" " "
Plain "	"	25	" " "
Figured "	"	33	" " "

Together with Merinos, Alepines, and a great variety of other Winter Goods, now selling at equally low prices, to reduce the Stock.

ORRIN RAWSON.

Worcester, Jan. 25, 1839. [3w]

Selling off.

THE subscriber, wishing to reduce his stock of DRY GOODS (which is very large) previous to the first of March, therefore offers until that time his entire stock at very reduced prices.

ORRIN RAWSON.

Worcester, Jan. 4, 1839. 6w

POETRY.

THE DYING HYMN OF MUSCULUS.

Wolfangus Musculus was a German Divine and reformer, though educated in the Romish religion. He was born at Dienze, in 1749. He was brought up in a monastery at Westrick. When he began the study of theology, a pious old monk said to him, "If you intend to become a good preacher, you must endeavor to be familiar with the bible." He did so; became a Christian and a Protestant; and was the instrument of converting to his principles almost all his brother friars in the monastery. He died in 1563. He composed many valuable works in illustration of the scriptures. The following Hymn has been deservedly admired.

1. Nil superest vitæ, frigus præcordia captat:
Sed tu, Christe, mihi vita perennis ades.

2. Quid trepidas anima? ad sedes abitura quietis,
En tibi ductor, adest Angelus ille tuus.

3. Linque domum hanc miseram, nunc in sua fata ruentem,
Quam tibi fida Dei dextera restituet.

4. Peccasti? Scio: sed Christus credentibus in se
Peccata expurgat sanguine cuncta suo.

5. Horribilis mors est? fateor: sed proxima vita est,
Ad quam te Christi grat'a certa vocat.

6. Præsto est de Satana, peccato, et morte triumphans
Christus: ad hunc igitur læta alacrisque migra.

TRANSLATION.

By the Rev. J. Newton Brown.

1. The vital flame shall burn no more!
The blood around my heart is cold!
But thou, O Christ, my soul shalt warm
With life of more than mortal mould!

2. Why then, my soul, why tremble thus,
To wing thy flight to seats of rest?
Behold thy guide, thine Angel, waits
To lead thee there among the blest.

3. Leave then this wretched mansion, leave—
In ruins it around thee lies;
For God's right hand is faithful still,
And thou shalt see it fairer rise.

4. But hast thou sinned? And hence thy fear.
Sad truth! But yet believers know
That crimson as the stain may be,
The blood of Christ doth cleansing flow.

5. Does death a face of horror wear?
Most true, my soul, but life is nigh;
That life to which thy Savior calls:
By grace so sure thou canst not die.

6. Victor o'er Satan, sin, and death,
Yonder thy Lord in triumph reigns;
Stretch, O my soul, thy joyful wings,
And fly to those celestial plains.

See *Encycl: of Relig. Knowl.*

THE BLIND NEGRO COMMUNICANT.

A SKETCH FROM LIFE.

By Mary E. Lee.

The Savior's feast was spread. Group after group
From Zion's scattering band, now silent throng'd
Around the sacred table, glad to pay
(As far as sinful, erring men can pay)
Their debt of gratitude, and share anew
The plain memorials of his dying love.
All ranks were gather'd there. The rich and poor:
The ignorant and wise; the tear-wet soul,
And the glad spirit yet in sunshine clad;
All, with their many hopes, and cares and griefs,
Sought, quiet and unmarked, their 'customed place,
And still at the full banquet there was room.—
It was a solemn season; and I sat
Wrapt in a cloud of thought, until a slow
And measured footstep fell upon my ear;
And when I turned to look, an aged man
Of threescore years and ten appeared to view.
It was the blind Communicant! He came,
Led by a friendly hand, and took his place
Nearest the table, with a reverent air,
As if he felt the spot was holy ground—
There was a perfect hush!—The hour was come!
The symbols were disclosed, and soon there rose
The sweet tones of the Shepherd of the flock,
Telling once more the story of the Cross;
And as he spoke, in sympathy I gazed
Upon the blind old pilgrim by my side.
The sight was touching! As the Pastor taught,
In accents all subdued, how Jesus bore
The flight of friends, the stern denial-vow,
The spear, the thorns, the agonizing cross,
With want, shame, persecution, torture, death,
The old man shook, convulsed; his ebon brow
Grew pallid in its hue; a few big tears
Ran trickling down his cheek, and from his lip
Methought there came the words, "*Lord, is it I?*"
But when there stole upon each listening ear
And throbbing heart, that prayer of matchless love,
That type and watchword for all after-prayer,
"Father, forgive them!" then he clasp'd his hands,
And bowing his hoar head upon his breast,
Wept, even as a weaned child might weep.
There was a change! The bread and wine were brought,
He wiped the gushing drops from his thin cheek,
Bowed solemnly—received them both—then paused—
Till, raising his dull eye-balls up to heaven,
As asking for God's blessing on the rite,
He broke the bread, received the goblet close
Within his wither'd hands; restored it safe;
Then, while a peaceful smile illum'd his face,
Sank back as in an ecstacy of bliss.
The parting hymn was sung, and oft I paus'd
And stopped to listen, as the old man's voice,
Broken and shrill, sought to mingle in
With modulated tones, and though his *lip*
Utter'd no music, yet I joyed to know
The *heart* was all link'd-melody within.
Christ's seal was stamp'd anew upon each soul,
The solemn rite was finished, and the band,
Warmed to each kindly touch of human love,
Moved, full of thoughtful cheerfulness, along
The quiet church-yard, where gay sun-beams danced
On the white marble tombs, and bright flowers made
A pleasant home for Death; while 'mongst them all
The blind Communicant went groping on
Along his midnight path. The sight was sad!
My heart yearn'd for him—and I longed for power
To say, as the Redeemer said of old,
"Blind man! receive thy sight,"—and in the might
Of strong compassion, I could e'en, methought,
Have entered his dark prison-house awhile
And let him gaze in turn, on the blue skies,
And the glad sunshine, and the laughing earth.
But soon I owned a sense of higher things,
And in the heart's soft dialect I said,
"Old soldier of the Cross, 'tis well with thee!
Thy warfare is nigh finished; and though Earth
Be but an utter blank, yet soon thou'lt gaze
On that bright country where thy God shall be
The never setting Sun; and Christ, thy Lord,
Will lead thee through green pastures, where the still
And living waters play. And though thou art
A creature lonely and unpriz'd by *men*,
Yet thou mayst stand a Prince, 'mongst Princes, when
The King makes up his jewels."

TRIALS OF A HOUSEKEEPER.

I pass over the two or three first days spent in that process of hammering boxes, breaking crockery, knocking things down and picking them up again, which is commonly called getting to housekeeping; as usual, carpets were sewed and stretched, laid down and taken up to be sewed over—things were *reformed*, *transformed*, *conformed*, till at last a settled order began to appear. But now came up the great point of all. During our confusion, we had cooked and eaten our meals in every miscellaneous and pastoral manner, eating now from the top of a barrel, and now from a fire-board, laid on two chairs, and drinking, some from tea cups and some from saucers, and some from tumblers, and some from a pitcher big enough to be drowned in, and sleeping, some on sofas, and some on straggling beds and mattrasses, thrown down here and there, wherever there was room. All these pleasant barbarities were now at an end—the house was in order—the dishes put up in their places—three regular meals were to be administered in one day, all in an orderly civilized form—beds were to be made—rooms swept and dusted—dishes washed—knives scoured, and all the et cetera to be attended to. Now for getting 'help' as Mrs. Trollope says, and where and how were we to get it; we knew very few persons in the city, and how were we to accomplish the matter? At length the 'house of employment' was mentioned, and my husband was dispatched thither regularly every day for a week, while I, in the mean time, was very nearly *dispatched* by the abundance of work at home. At length one evening, as I was sitting completely exhausted, thinking of resorting to the last feminine expedient for supporting life, viz a good fit of crying, my husband made his appearance with a most triumphant air at the door—'There! Margaret! I have got you a couple at last—cook and chambermaid!'—so saying he flourished open the door, and gave to my view the picture of a little, dry, snuffy looking old woman, and a great staring Dutch girl in a green bonnet with red ribbon—mouth wide open, and hands and feet that would have made a Greek sculptor open his mouth too. I addressed forthwith a few words of encouragement to each of this cultivated looking couple, and proceeded to ask their names, and forthwith the old woman began to snuffle and to wipe her face with what was left of an old silk handkerchief, preparatory to speaking, while the young lady opened her mouth wider, and looked around with a frightened air, as if meditating an escape. After some preliminaries, however, I found out that my old woman was Mrs. Tibbins, and my Hebe's name was *Kotterin*; also, that she knew much more Dutch than English, and not any too much of either. The old lady was the cook—I ventured a few inquiries—'Had she ever cooked?'

'Yes ma'am, sartain; she had lived at two or three places in the city.'

'I expect, my dear, said my husband, confidently, 'that she is an experienced cook, and so your troubles are over,' and he went to reading his newspaper. I said no more, but determined to wait till morning. The breakfast, to be sure, did not do much honor to the talents of my official, but it was the first time, and the place was new to her. After breakfast was cleared away, I proceeded to give directions for dinner; it was merely a plain joint of meat, I said, to be roasted in a tin oven. The 'experienced cook' looked at me, with a stare of entire vacuity; 'the tin oven,' I repeated, 'stands there,' pointing to it.

She walked up to and touched it with as much an appearance of suspicion as if it had been an electric battery, and then looked round at me with a look of such helpless ignorance that my soul was moved; 'I never see one of them things before,' said she.

'Never saw a tin oven!' I exclaimed. 'I thought you said you had cooked in two or three families.'

'They does not have such things as them, though,' rejoined my old lady. Nothing was to be done, of course, but to instruct her in the philosophy of the case, and having spitted the joint, and given numberless directions, I walked off to my room to superintend the operations of Kotterin, to whom I had committed the making of my bed, and the sweeping of my room, it never having come into my head that there *could be* a wrong way of making a bed; and to this day it is a marvel to me how any one could arrange pillows and quilts to make such a nondescript appearance as mine now represented. One glance showed me that Kotterin, also, was 'just caught,' and that I had as much to do in her department as that of my old lady.

Just then the door bell rang; 'Oh, there is the door bell!' I exclaimed, run, Kotterin, and show them into the parlor.'

Kotterin started to run, as directed, and then stopped, and stood looking round on all the doors, and on me, with a wofully puzzled air. 'The street door,' said I, pointing toward the entry. Kotterin blundered into the entry and stood gazing up with a look of stupid wonder at the bell ringing without any hands, while I went to the door and let in the company, before she could fairly be made to understand the connection between the ringing and the phenomena of admission.

As dinner time approached, I sent word into my kitchen to have it sent on, but recollecting the state of the heads of department there, I soon followed my own orders. I found the tin oven standing out in the middle of the kitchen, and my cook, seated a la-Turk in front of it, contemplating the roast meat with full as puzzled an air as in the morning. I once more explained the mystery of taking it off and assisted her to get it on to the platter, though somewhat cooled by having been so long set out for inspection. I was standing holding the spit in my hands, when Kotterin, who had heard the door bell ringing, and was determined this time to be in season, ran into the hall, and soon returning opened the kitchen door, and politely ushered in three or four fashionable looking ladies, exclaiming, 'here she is!' As these were strangers from the city who had come to make their first call, this introduction was far from proving an eligible one—the look of thunderstruck astonishment with which I greeted their first appearance, as I stood brandishing the spit, and the terrified snuffing and staring of poor Mrs Tibbins, who had again recourse to her old pocket handkerchief, almost entirely vanquished their gravity, and it was evident they were on the point of a broad laugh, so recovering my self-possession, I apologized, and led the way to the parlor.

Let these few incidents be a specimen of the four mortal weeks that I spent with these 'helps,' during which time I did almost as much work with twice as much anxiety, as when there was nobody there, and yet every thing went wrong beside. The young gentlemen complained of the patches of starch grimmed to their collars, and the streaks of coal ironed into their dickies, while one week every pocket handkerchief in the house was starched so stiff that you might as well have carried an earthen plate in your pocket—the tumblers looked muddy—the plates were never washed clean nor wiped dry, unless I attended to each one; and as to eating and drinking we experienced a variety that we had not before considered possible.

At length, the old woman vanished from the stage and was succeeded by a knowing, active, capable damsel, with a temper just like a steel trap, who remained with me just one week' and then went off in a fit of spite. To her succeeded a rosy, good natured, merry lass, who broke the crockery, burnt the dinner, tore the clothes in ironing, and knocked down every thing that stood in her way about the house, without at all discomposing herself about the matter. One night she took the stopper from a barrel of molasses and came singing off up stairs, while the molasses ran soberly out into the cellar bottom all night, till by morning it was in a state of universal emancipation. Having done this, and also dispatched an entire set of tea things, by letting the waiter fall, she one day made her disappearance.

Then for a wonder, there fell to my lot a tidy efficient trained English girl—pretty, and genteel and neat, and knowing how to do every thing, and with the sweetest temper in the world. 'Now,' said I to myself, I shall rest from my labors' Every thing about the house began to go right, and looked as clean and genteel as Mary's own pretty self. But alas, this period of repose was interrupted by the vision of a clever, trim looking young man, who for some weeks could be heard scraping his boots at the kitchen door every Sunday night—and at last Miss Mary, with some smiling and blushing, gave us to understand that she must leave in two weeks.

'Why Mary,' said I, feeling a little mischievous, 'don't you like the place?'

'Oh yes ma'am.'

'Then why do you look for another?'

'I am not going to another place.'

'What, Mary, are you going to learn a trade?' 'No ma'am.'

'Why, then, what do you mean to do?

'I expect to keep house myself, ma'am' said she, laughing and blushing.

'Oh, ho, said I, 'that is it'—and so in two weeks I lost the best little girl in the world—peace to her momory.

After this came an interregnum, which put me in mind of the chapter in Chronicles that I used to read with great delight when a child, where Basha and Elah, and Tibni, and Zimri, and Omri, one after the other came on to the throne of Israel, all in the compass of half a dozen verses. We had one old woman who staid a week and went away with the misery in her tooth—one young woman who ran away and got married—one cook, who came at night and went off before light in the morning—one very clever girl, who staid a month and then went away because her mother was sick—another who staid six weeks, and was taken with the fever herself, and during all this time who can speak the damage and destruction wrought in the domestic paraphernalia, by passing thro' these multiplied hands?

What shall we do? Shall we go for slavery, or shall we give up houses, have no furniture to take care of—keep merely a bag of meal, a porridge pot, and a pudding stick, and sit in our door in real patriarchal independence? What shall we do?

Ladies' Book.

From the Evening News.

HAYTI.

The ignorance of the history and condition of this republic evinced by those of our southern masters who oppose the recognition of its independence, and by most newspaper editors, too, is truly deplorable. All of them assume, without question, that the slaves of St. Domingo rose in insurrection and butchered their masters without mercy or discrimination. The fact, however, was far otherwise. In 1793, slavery was abolished in the French West Indies by an ordinance of the Directory, a code of regulations adapted to the condition of the freemen was framed and the island remained under the wise and patriotic rule of Toussaint l'Overture, the African Washington; himself an emancipated slave. We have the concurrent testimony of the most respected authorities, that St. Domingo was never so advantageously cultivated or so prosperous, as during the next few years. In 1801, Napoleon Bonaparte attempted to re-establish the former order of things, and sent his brother-in-law, Le Clerc, to rivet anew the shackles the Directory had stricken off, with an army of fifty thousand men, whose bodies now fatten the soil of Hayti. *Sic semper tyrannis!*—Then, and not till then, the Gallo Africans rose in wrath. The insurrection began among the free people of color, & soon extended, universally to the former slaves. The mountains poured swarms of black warriors from every pass; the French troops every where met bold hearts and ready hands, the climate did its work and the baffled remnant of that mighty host fled from the fatal shore. Nevertheless, Le Clerc, succeeded in entrapping Toussaint, a deed of baseness unparallelled save by the capture of Oseola by Jessup, and the heroic champion of West Indian freedom pined away the miserable remainder of his days in the gloom and damps of a Swiss dungeon.—No matter——he was black.

Since that time, notwithstanding the hostility of both France and England, though the capital and other towns have been more than once levelled by earthquakes, though crippled in their resources by an unjust and heavy debt to France, though distracted by civil wars, the Haytien people have gone on prospering and to prosper. Their number has more than doubled, they have a liberal form of government, good laws and schools in abundance. Every man sits under his own vine and fig tree with none to molest or make him afraid. The independence of the nation is acknowledged by all civilized nations excepting the United States, the country, *par excellence*, of freedom; which now, though itself obtained individuality by insurrection, refuses, through its southern mouth-pieces, to extend the hand of common civility to its sable brethren, for the very excellent reason that they achieved their freedom in the same way. Admirable logicians!

From the Christian Register.

NOAH WORCESTER ON SLAVERY.

As nothing can be more obvious, than that our fathers were chargeable with great ingratitude to God, and great inconsistency, after having obtained their own liberty, to provide for the continuance and increase of slavery in the land, it behoves us, their posterity, seriously to inquire by what means we may remedy the evils thus brought on our country. Unless our white population are doomed by Providence to feel the evils of slavery in their own person, we may hope that they will soon become so enlightened as to be ashamed of the practice of casting all the blame of slavery in these States on the British Government, and so feel the guilt of their ancestors and their own guilt as to make proper exertions for freeing the country from the reproach of being the most inconsistent slaveholding people to be found on the earth. What other nation can be named in which so great a mass of absolute slavery can be found, as is known to exist among the inhabitants of the United States? For one, I can truly say that, I am ashamed to have the capitol of our country visited by intelligent foreigners, who have the opportunity to witness the horrors of slavery, within sight of the place where Congress makes laws for the professed lovers of liberty. At the seat of a professedly free government, are to be seen not merely thousands of slaves, but slave prisons, slave markets, slave dealers, and droves of manacled slaves on their way to be sold in different markets, like beasts of burden. Were our own countrymen free from such flagrant inconsistency, what would be the feelings and the language of our travellers, should they witness in London or Paris, such abominations as are to be witnessed in Washington? Much has been said of our struggle for liberty, and the freedom thus obtained, as an example for other nations. But what is our example adapted to teach better than this, that it is very possible for a people to fight for their own liberty, as one of the inalienable rights of man, and yet become guilty of holding millions of fellow beings as property, to be bought and sold like asses and mules, and subjected to the most degrading servitude? If the principles of liberty and the rights of man are better understood in our country, than in any other, then of course our guilt in treating men as property, surpasses the guilt of any other nation. For to him that knoweth to do good, and doeth it not, to him it is sin; and he that knows his Master's will, and does it not, may justly be beaten with many stripes. As surely then as there is a God who judgeth in the earth, so surely the slavery of our country will bring evil on its population. The volcano will explode, and fill the land with desolation and horror, unless the evil should be averted by speedy reformation.

REVIVALS, &c.

Revival at Elmira.—Br. Knapp in a letter to the editor of the Gospel Witness, communicates intelligence of a revival here in which, in the course of four weeks, one hundred and fifty were brought to rejoice in Christ. The meeting was a union meeting of two Baptist and two Presbyterian churches. Sixty-three have been baptized by br. Robinson, and the work is still going on.

Orange, N. H.—Bro. Bunker writes, "the Lord is carrying on his work with us: eleven have been baptized, and others are expected to go forward soon."

N. H. Bap. Register.

Elder Darrow, in a letter to a friend in this city, dated Marietta, January 8, 1839, says:

"There is at present a precious revival in this place, (Marietta.) Religious meetings have been held almost constantly since Christmas, commenceing with a union meeting at the Baptist Church, and continued in that house daily until New Year, since which the meeting has been held in the Congregational Church; and the interest is still increasing. Many have obtained hopes, and many, *many* more are deeply anxious; a great portion of the students in the College are among the anxious ones; more than fifty came forward to desire prayers on Sabbath evening last—most of them young persons—a few among them were past the meridian of life, and several heads of families are rejoicing in hope."—*Ohio Cross & Journal.*

A revival of about twelve months continuance still prevails in the 2d Mount Pleasant Church, Shelby co., Ia. Elder Hinkley writes to the Regular Baptist as published on the cover of that paper. "The revival has not yet ceased; more than fifty have been added by baptism since the commencement; some of whom, we trust, the Lord has called to labor in his vineyard. Three have already commenced improving in public. 'This is the Lord's doing—it is marvellous in our eyes.' The Church in Franklin has received a number by baptism and letter during the past year, but we have had no *special* refreshing from the presence of the Lord."

We learn that there is at this time a pleasing revival of religion in progress at Sandy Bay, Gloucester, Ms., among all the evangelical denominations of the place.—*Watchman.*

HINTS FOR THE YOUNG.

ON a subject relating to the Health of Body and Mind. Second Edition, Improved and Enlarged.

RECOMMENDATIONS.

From the Annals of Education.

In consenting to the publication of this little manual Dr. Woodward has rendered a great public service. The evil to which he alludes, is far more common and destructive than is generally supposed. Thousands believe, or feign to believe, that Mr. Graham and others, have, either unintentionally or by design, exaggerated it. We hope the work before us will serve to convince—"if aught can do it"—the most skeptical, that it is high time to understand the matter as it is, and to take such measures in reference to its prevention as the nature of the case and the circumstances may admit.

From the Boston Recorder.

It is something more than fastidiousness of taste: would that it were anything short of vitiated moral feeling; that condemns the efforts of philanthropic individuals to expose the physical and moral dangers of vices "which are not fit to be named," and to warn the rising generation against pollutions that cannot be indulged even to a small degree, without imminent hazard to every personal interest. This unpretending tract is evidently the work of a master, a physician well skilled in the science of his profession: and a sincere friend to the youth of his country. It deserves and claims "an extensive circulation amongst parents, teachers and youth," that it may "prove a PREVENTIVE as well as a CURE," to a wide spread and exceedingly injurious evil to the young.

From the Boston Medical and Surgical Journal.

Weeks, Jordan & Co. have republished from this Journal a small treatise of sixty pages, entitled "Hints to the young, on a subject relating to the Health of the Body and Mind, with additions by the author." At the time the chapters appeared in our pages, they were extensively circulated and read with deep interest by the profession. The object of collecting the whole into a compact pamphlet form, is that the melancholy facts there disclosed may reach those who would otherwise remain utterly ignorant of the various modes in which the mind is impoverished by solitary vices, and the body broken down in early life under the uncontrolled dominion of the passion—One single circumstance will recommend it to the intelligent reading, thinking community, had it no other merits, viz. Dr. Woodward, of the Insane Hospital of Worcester, is the author.

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Worcester, July 20, 1838 tf

REV. MR. ABBOTT'S

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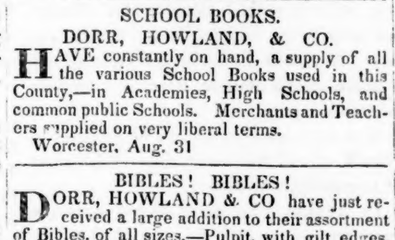
Worcester, Oct. 19, 1838. 3w



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Worcester, Nov. 16.

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